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HOMELY THOUGHTS

ON

# Science, Love & Religion

IN THE LIGHT OF

The Law of Development.



By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The 'Divine Travail,'" "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "The Great War," "The Way to Peace," "Re-Incarnation", &c.

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PRICE - - - FOURPENCE.



# OLD LAMPS

AND THE

## NEW LIGHT OF SCIENCE.

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The Pleasant and Harmonious Fellowship of  
Empiricism, Philosophy and Religion  
on the Question of Development.

- CHAPTER I.      FORCE, ENERGY, MATTER AND PHYSICS.  
                    Lamp: The Sphinx and the Riddle.
- CHAPTER II.     THE REALM OF PHYSICAL LIFE.  
                    Lamp: The Maze and the Minotaur.
- CHAPTER III.    THE REALM OF THE SPIRIT.  
                    Lamp: The Avatars of Vishnu.
- CHAPTER IV.    THE REALM OF MIND.  
                    Lamp: Parseeism; The Conflict of Good and Evil.
- CHAPTER V.     THE REALM OF INTELLECT.  
                    Lamp: Ulysses and his many labours.
- CHAPTER VI.    THE SOUL AND THE MORAL LIFE.  
                    Lamp: Naaman the Leper.
- CHAPTER VII.   THE REALM OF GRACE.  
                    Lamps: Abraham and Nebuchadnezzar.
- CHAPTER VIII.  THE REALM OF CONFLICT AND SACRIFICE.  
                    Lamps: Abel, Isaac and Isaiah.
- CHAPTER IX.    THE WORK OF THE HOLY SPIRIT.  
                    Lamps: Sacrifice, The Bush, The Shekinah, Ezekiel's  
                                Vision.
- CHAPTER X.     THE GLORIFIED LORD JESUS CHRIST.  
                    Lamp: The Vision to John in Patmos.
- CHAPTER XI.    ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.  
                    Lamp: The Bible as the Living Word of God.
- CHAPTER XII.   THE KINGDOM OF HEAVEN AS WITHIN MAN.  
                    Lamps: Science and the Conscience.
- CHAPTER XIII.  THE VISION OF BLESSING, HARMONY AND UNITY.  
                    Lamp: The Pattern in the Holy Mount.
- CHAPTER XIV.   CHRIST IN MAN AND MAN IN CHRIST.  
                    Lamp: The Treasure in the Earthen Vessels.

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Melbourne, Australia: M. L. HUTCHINSON, 305, Little Collins Street.

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PRICE SIXPENCE.



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## PREFACE.

During the past fifty years the great conflict in the intellectual and theological worlds has been that of Science and Religion. The intellectualists have declared that their cause has been a winning one; and theologians, it has to be confessed, have had to retire, from time to time, leaving their strongholds in the hands of the enemy. There have been thoughtful wise thinkers who could not bring themselves to believe that there existed, any real cause for this conflict, and so they have maintained that reconciliation is possible, and that the combatants were wasting their powers in carrying on this war.

The time has now come when those who have been opposed to each other are called upon to re-consider their position; there really is no valid cause for conflict; Science is not called upon to give up any territory of truth that has been gained; and, Theology will not be any poorer, but really much wealthier, by sharing in the conquests of Science. This pamphlet has been named "SCIENCE, LOVE AND RELIGION"; and, the object kept in view has been to show that Science has perfect liberty to enter in and enjoy the whole universe of Truth; and, at the same time, Religion, not dogmatic theology, enjoys all that Science can discover, and can bestow upon Science still higher realms of blessing.

The thought takes this form: Love has intervened between Science and Theology, as representing Religion; and what Love seems to say is this: my brothers think for a moment how unseemly this strife must appear to be to those higher intelligences in the universe who know all about these conflicting subjects. To you, my dear brother Science, I would say, you do well to love Truth; but, remember the great matter is, Truth in Love; and, this means, in its ultimate form, the Truth in God, in Love. To you my dear brother, and most earnest devout theologian, I would say, do go back to the School of our Lord Jesus Christ, study the Beatitudes, follow in His footsteps, learn His lessons, and never forget His supreme law of Love; and, that His Love fulfils all law. This is where the sons of Truth in Love; and the children of Grace in Love, can sit down together and enjoy the feast of peace, joy and love.

Love can now be represented as crossing her hands upon her breast; as taking the hands of Science and Religion, and placing them across her breast, what she says is this: when you break the electric and magnetic current of Love, I am crucified; when you join hands over my breast, then my love permeates your souls; we then become one in Love, in Love of Truth and in Love to God and man. Love is the harmonising and unifying power in the Universe. It was the eclipse of Love in Eden that brought about the first Schism in the world; it was the desire to know good and evil, as opposed to truth and duty, that grieved Love; it is where Love is cast out of the family circle that there is indifference and evil; it is where societies and nations form into factions through pride, vain-glory and ambition, that they degrade themselves, hate each other, and committing the awful crime of murder they grieve Heaven and Divine Love.

To you my dear brother Science I will add one word of encouragement; you have seen in your studies how, by the way of analysis, the Intellect of man has followed God and Truth, even to the last ray of energy, that cannot be deflected in its pathway into Heaven. That is your ultimate, and you can name it Love; reverse the order of thought by synthesis, and what you will see is Love from Heaven uniting electricity and magnetism, powers that appear to oppose each other; and from that, as from Earth and Heaven, the development is into a cosmos that has at its heart everywhere the Law of Love. As with these, so also with Science and Religion; it is Love that is the uniting bond, because Love is Heaven and Heaven is Love.

Passing beyond the parable forms, and names that underlie Experience, Science, Philosophy and Religion, what the student will now perceive is that he is at last face to face with Divine Love as Grace in the Lord Jesus Christ. He has come in a new way, as spiritual, to His People and to Mankind. He came under many particular forms to the ancient world; He came in many individuals in the offspring of Abraham giving to men at every coming fresh ideals of hope; He came as Grace and Sacrifice personified in the Lord Jesus fulfilling all the past; and He came by His Holy Spirit to regenerate men and redeem them from the powers of evil. This coming by the way of knowledge, truth, law, wisdom and love, fulfils all the past. He has come, not claiming earthly power, but, to reign in Grace and Glory in His followers and in His Church. All creatures who understand what this Advent means will join in this saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever." Amen.

88, Highbury New Park,  
London, N.

December, 1916.



## HOMELY THOUGHTS

ON

# Science, Love & Religion

IN THE LIGHT OF

## The Law of Development.

**I**N the Pamphlet dealing with the subject of "Re-Incarnation, in the light of the law of Development," two lines of thought were suggested, these being: first, that by the way of Theosophy, and Re-incarnation, there was no fuller proof of the Love and Justice of God toward mankind than there is to be found in the Scriptures of the Jews and Christians; and, second, that the Law of Development appears to be the more satisfactory way of approaching such a subject. What students can see plainly is that the problem of the Love of God toward mankind is made very plain in the writings of the apostle John. "God is Love"; this is the proof of Love that God so loved the sinful children of men that He gave the Son of His Love to be their Saviour. The Lord Jesus Christ confirmed this gift of Love by His death on the Cross; His supreme law is that of Love; and, all who love Him are specially taught that to conform to the Law of Love is the way to the perfect life. His followers are to be known by this test, if they love one another then they are His disciples. The ideals of all mystical thinkers are to be found in the thoughts that God is Essential Love; that Heaven is Love; that the Lord Jesus Christ is Love embodied, incarnate, in a Person; that He brought Love down from Heaven to earth; that His Love, and Peace, are His bequests to mankind, the germs of Heaven transferred to earth; and, as Divine Love is in Heaven and on Earth, it is reasonable to expect, that what is untrue and unjust, will vanish from this earth when Love is Regnant.

The children of God on earth who enjoy the heaven of love and peace, by their union and communion with Christ, through His Spirit, know that all this is true, and to them it is waste of time to reason about matters of everyday experience. They know that God loves ; that those who do not love do not know God ; love is of God ; those who love are born of God and they know God. The supreme truth is not man's love for God, but His love for His sinful children ; and, when they love one another then the God of Love is indwelling in them and they hope that, in due time, they will be made perfect in Love. Strange to say, this testimony to the Love of God is not limited to Jews and Christians ; there have been mystic souls in all nations, and in all forms of religion, who have experienced and realised this great truth that this is the fundamental fact in all religions.

When the thoughts are turned from the realm of Love to the realm of Justice, it can be seen that the problem to be faced is very complex, and it is one that requires knowledge, study and careful consideration. The thought is that the student has made a descent into the moral world of thought ; over against Justice there stands injustice ; the Just and Righteous One is upon the Seat of Judgment, and before Him there stands a man ignorant and condemned, and, he is foolish enough to conceive, and express the thought that God, the Lawgiver, and Judge, in some way or other, is not acting justly toward one, who, it may be, has done his best to conform to the requirements of Divine Law. For example, the man might say, it is not right and just to bring into existence a moral creature, subject to law, without the previous consent of the man. It is not right to place man under conditions of life which are full of temptations and expect him to act in a wise and perfect way. It is not right when man has sinned against God and Law, to impute to the sinful race of men throughout the generations the penalties of the first sin of the first man, thus generating evil in the world. If men are born out of the darkness of the womb and enter into a world full of darkness and ignorance, then, surely something might be said in their favour if they become subject to their environment, and, instead of living the ideal perfect life in harmony with law, they reflect in their thoughts, words and deeds that world in which they live,



move and have their being. The prisoner at the bar thinking such thoughts and expressing them honestly, and fearlessly, deserves patient consideration ; it may be that his soul is in a state of moral revolt ; and, it might even be said that this revolt has been brought about by an awakened moral and ethical study of man and mankind as related to the moral world.

In thus contrasting Love and Justice with hatred and a sense of injustice, it can be seen that these are facts which actually exist ; those who believe in Love and Justice, as revealing God, stand on one side ; and those who think that hatred and injustice have a ground of reality in the world of moral experience stand on the other side. If reconciliation is possible then this must be brought about in a reasonable way, because it is folly to think that compulsion, in any form, will ever satisfy rational scientific thinkers. In thus thinking upon two classes of thinkers, there is no difficulty in seeing that at bottom they represent the fallen moral Adam generations who are lawless and sinful in the sight of God ; and, the Christ generations, by Divine Grace, who believe and know that the way of salvation from sin and evil has been fully revealed. The practical question for thoughtful people to-day is not theories of knowledge, or of theology ; but, has science so permeated thinkers that they can think for themselves, walk in the light that is now becoming radiant, follow divine order and law, and in this way be led to perceive that the end must be peace, reconciliation, harmony and unity, in the spirit of Love ?

This does not mean the rejection of authority, of God and Law, of morals or grace ; it simply means that the authority of law has to be recognised ; that the creature man should veil his face in the presence of God, and that he is required with all his powers of heart, mind and soul, to face all the facts of life, and in this way to follow the light of truth as revealed to men under what can be known as the Law of Development in Nature, in Man, in Mankind and in History. Authority as to facts are now an objective study upon scientific lines ; these it can be seen lead men, in due time, direct to God as Cause and Creator. The Being of God, His Power and Wisdom, are facts which moral men will not question. If truth is as Light, then moral law is like unto Life, and it is God that is the Source of all

Power, and the Fountain of all Life. The mission of Science is not to define God ; it is with the right spirit, in the love of truth, to discover and know, How God has been pleased to reveal His Power, Wisdom, Goodness and Grace to mankind.

Every student ought to remember that he is the inheritor of a very great possession in the wide realm of light and truth. All the wisdom of all the past ages is, in a wonderful manner, becoming the inheritance of those who love truth and seek after righteousness. This conception may be expressed under many forms ; it is like unto a circle, when the ends join together, and the electric force is applied then the whole circle becomes radiant in light. It is the thought of God as Cause ; God in all processes of development ; God revealing His Divine purposes in the Universe ; and, at last, men see that God is All in all ; that the living Christ is in all processes in history ; that the Holy Spirit of God is the Revealer, the Director, in all purposes that are working for good ; and, the end of it all must be the manifestation of the glory of God in Nature and in Grace. The scientific order of thought here is that if men will only truly follow the method of analysis, of inductive thought, the result must be the One, as a principle of Being ; that is to say, the reason of man fails, it can reason no further. Being is a fact that cannot be questioned by reasonable men, and thus it must be recognised, believed in, receive a Name, and the universal Name is God. This is not assuming that all thinkers will believe and confess that the Ultimate One is God ; the Agnostic and the Atheist whilst realising the Fact, may try to doubt, or even deny, that there is a personal God, the Almighty, the Omniscient and the Omnipresent. What Science is suggesting to thoughtful men is, that so far as the Intellect of man is concerned, this is the end of pure inductive thought, and, that it is useless to try to define essential Being ; but, it is possible to reverse the order and from belief in the One by deductive thought and by a great synthesis, complete the circle of truth, trace the thoughts of God in His works, and in this way walk in the light of truth, live the divine life, and thus find Heaven, and God the Father in Love. If, then, the student patiently walks in the light of scientific discovery which is becoming more and more radiant in the darkness of earth, and gets



into connection with the electric power of Divine Grace, it must follow that the pathway of synthesis and deduction will become radiant with truth and shine more and more bright unto the perfect day. To change the form of thought, the analytical student, by intellectual power, is getting nearer and nearer to God by knowledge of true relations ; there is a crisis, light responds to light, there is an incarnation of life, and by the way of synthesis, the man becomes a disciple, a deductive thinker, in the way of truth. This is an ideal for the scientific worker and thinker ; it is all summed up in the thought of a great Scientist, who said, that in all his discoveries, he was walking in the footsteps of God.

Here it may be well to pause and think upon the spiritual attitude that is required for those who desire to walk in the pathway of light, life and love. If the spirit is agnostic, or atheistic, or even careless about Divine Truth, in its highest spiritual aspirations, then the result under these dia-magnetic conditions must be unsatisfactory ; the light of truth is refracted and becomes darkness, and if divine light is changed in a man into darkness, how sad that darkness must be. In other words, if all light of truth is derived from God, then the man who is an agnostic, and earthly in spirit, must fail to receive the corresponding light that is heavenly ; if dead to God and divine truth then there is no incarnate spiritual life, the development is stopped at the Adamic stage, and thus in the nature of things the man fails to reach the moral condition of manhood that is in harmony with the Will of God. This is the judgment that falls upon the fallen Adamic man, he tries to set up, as standards of thought and life, the moral world and moral law, and he will not understand that this world is chaotic, in ruins, and that from this standpoint to build up a heavenly cosmos is impossible. This is the curse that rests upon intellectual, moral and ethical culture ; it finds its centre in man and in mankind ; and, throughout the ages this spirit has been the dominant power among men.

The important truth that has to be faced by students is that the handwriting of judgment is now upon the wall of history ; it is summed up in the words, " Mene, Mene, Tekel, Upharsin ;" the translation being that the thoughts and works of the Adamic race are, numbered, weighed and

divided ; they have been found to be chaotic, and thus the Kingdom of Truth, Righteousness and Grace, must succeed that of earthly power and human wisdom. In opposition to the Babylonian ideals of the past what men must look for is the rising of the Sun of Gracious Love, in other words, the coming of the King of Grace and Life in His Kingdom, which, in its fulness, is known as the universal Kingdom of God.

Before entering into the consideration of this Kingdom as it can be studied in the world of Experience, Science, Philosophy and Religion, it may be useful to think upon the Spirit in the King, and the way in which He teaches His disciples, the spirit they are expected to cultivate if they are willing to follow Him as freemen in the Kingdom of Heaven.

1. The very first condition upon which any man can enter into this Kingdom is by becoming "poor in spirit" ; that is being emptied of self and self-conceit as to intellectual culture and ethical goodness. These are forms of wealth that are of no value in the Kingdom of Grace ; stripped of all such possessions the man enters this Kingdom as a Divine Gift and Inheritance ; it is being "born again" ; it is to begin a new life in a new world under new conditions.

2. This new birth into spiritual life is phylogenetic, that is to say it is linked with the past ; it is a consummation ; it is the Adamic birth ; the moral body of death ; the new life and the beginning of development in the Spiritual world. All this is summed up in the words, "blessed are they that mourn" the new-born child lives, and in the Saviour there is comfort.

3. Life, nourishment and growth in grace are the conditions of blessing ; this may not be so consciously, but, there is involved in these the power and work of the Holy Spirit ; the thought being that blessing comes to the meek when they are being taught spiritual cosmic truths ; they are then in possession of their inheritance that is heavenly, even if the nourishment they receive is derived from earthly sources.

4. When the thoughts turn to the fourth blessing, there is seen to be a wonderful change in the attitude of the child of God ; the condition is that of hunger and thirst ; it is response to, and correspondence with, all that is



heavenly ; it is aspiration after truth and righteousness ; it is the fulfilment of the fourth day of Creation ; it is reaching out in spirit from the individual to the universal, from the Earth to Sun, Moon and Stars, in all their glory, as revealing the wisdom, goodness and grace of God.

5. Here a change in the order of development takes place, the thought being that this heavenly child is no longer semi-conscious, or under Spirit law ; but consciously under the reign of Grace ; freely the child has received earthly and heavenly blessings ; the crown of mercy and forgiveness has been placed upon his brow, therefore, the privilege of the Son of God is to reflect the image of God in being merciful toward others. It will be well if students mark, and ponder upon, this change in the order of development at the fifth stage, it can be seen plainly in the Ten Commandments where a similar order can be traced. The change is from God, Heaven and the Sabbath as the first table of law, to honour and reverence of parents, to earthly relations and conditions, as the second table of law. The thought may be expressed in this form, the Ideal is in, and from God, and, it is so great that it is as the macrocosm of Grace and Love ; but the macrocosm is now involved in the microcosm man, and gracious love becomes radiant in the spirit of Mercy.

6. The blessing embodied in purity of heart follows in due order from that of being merciful in spirit, the thought being that the pure flame of intellectual knowledge is that of radiant grace and love revealed in being merciful ; the light radiant is in harmony with, and is respondent to, the light that is divine and heavenly, and thus, the man sees, by the light that is now radiating from himself, along the pathway of light that comes from heaven, the face of God, as revealed in the King of Heaven, the Lord Jesus Christ.

7. The seventh blessing embodies this thought ; Heaven and the soul of man, by grace through love, are seen to be in harmony and unity ; they are looking down upon this earth so full of strife, war, hatred and spiritual darkness, and the question raised is this, who will convey to these poor demoralised mortals, the children of God, the message of peace, forgiveness and reconciliation with God and Heaven ? As men know, the Peacemaker is the Son of God ; and, all who follow Him and love peace and do what

they can to bring the spirit of peace into this world they are the children of God.

8. Here the student must follow in thought the children of God in their mission of Grace and Love to all men and all nations, into the darkness of heathendom; into the still more horrible darkness that is regnant in halls of culture; into the great world that is subject to the flesh and the devil; into the palaces and camps of earthly ambitious kings and conquerors; and, it can be seen that such heavenly messengers carrying the message of peace must not be surprised, if in return for their "glad tidings of great joy," they are hated, misrepresented, persecuted, and even put to death by wicked men. Here the utter folly of such madness is revealed, the persecutors receive their reward; but the persecuted enter the Kingdom of Heaven, their home, wearing the crown of joy and eternal life.

#### FAITH, EXPERIENCE AND DEVELOPMENT.

What has been suggested is that the scientific method of thought has brought about a complete revolution in the way that thinkers deal with all problems of knowledge. The theory of Evolution has been very useful in its place, and time, but, it can now be seen that such a theory, being earthly and intellectual, it could not possibly embrace the whole universe of thought natural and spiritual. In a sense it is like another John the Baptist; it is a Voice coming from the wilderness, crying out, "Prepare ye the way of the Lord, make His paths straight." As all "the prophets and the law prophesied until John," so all sages and thinkers have followed each other in due succession, until the coming of Science, seeking after inductive truth, divine order and heavenly law, and now the message of Science is like that of John, "Repent ye; for the Kingdom of heaven is at hand." Science is the ripened fruit of experience, endowed with precious living germinal powers, which have not as yet been fully developed. Scientific thinkers and workers are the courageous soldiers of this age who not only see the battlements of heaven, they rush upon them and they would, if they could, enter heaven by force. Taking a wide view of the advance of Science the outlook must not be upon the past century only, it must include all scientific work and thought for about five



centuries. The ripe fruit of Experience means Science, and, Science must not be separated from Experience.

What has been suggested is that this is the age in which men are taking very extensive views of their environment; they look backward into prehistoric times; they strain their eyes looking forward into the future; they try to prophesy, in the light of the past; they desire to encompass the circle of the heavens; but, the telescope fails; it is still night; the stars shine very brightly in the firmament of heaven, but no eye as yet has seen the glory of the kingdom of light, or heard the music that is heavenly. This thought of the night and the stars is valuable in its place; what it suggests is pre-existence and the past; long before the men of the scientific age opened their eyes to study the stars they existed; they were radiant points of light in the universe, and it was only when the sun and the day were radiant in light that the stars disappeared, and their light was swallowed up in the light of the sun. This is the thought that lies behind the coming of the Sun of Truth and Righteousness; the prophets and the law and John were all radiant light-givers in the night; but when the King of Light, Truth, Righteousness and Grace comes, then the lesser lights will disappear and the whole spiritual world will become radiant with light.

It is not an unsuitable conception to think of all great thinkers in the past, as stars shining in the dark night of history. The thought is not that they were creators of light; it is that they became radiators of light and truth because they derived their existence and radiance from the Divine Light. They were inspired by the Spirit of Light; and, in their measure, and in their place and time, they expressed their conceptions; but, their environment was the darkness and night; they were light radiators as reflectors, through their manifold experiences; and, viewed thus they are to be esteemed as benefactors of the human race. The realm of Experience is very extensive, and it is also very intensive; it extends beyond all the stars and their lights, and, in a sense, it may even catch the reflection of the light Ineffable, whilst inwardly and subjectively it may range from sensation and special sense perceptions, to all the wisdom possessed by wise thinkers in the past. Experience is not environment only; it is sensation, perception, conception, instinct, intuition, com-

parison, relations and reason ; and beyond all these there are related ultimates as principles of Being ; there are physics and metaphysics ; and, it may be that this intensive realm of Experience will include Science, Philosophy and Religion. The thought to be grasped here is that as the extensive world of environment holds within its radius the germs of all possible knowledge, truth, righteousness and grace, so the internal psychical realm of man conforms to its environment. In both realms it is seen that perfect order exists and that law reigns ; but, Experience has not reached this stage of development ; it is the vision of Science, the hope of Philosophy and the ideal of Religion. This conception of Experience is not one that may coincide with philosophical ideals ; what is implied in it is not scientific order or definition, but to fix the attention upon the great truth that the individual is in harmony with, and is the microcosm of, the great universe. The same thought may be expressed thus : God, as Love and Wisdom, is the Reality, the Cause of, all Being and Existence ; the manifestations, or the Processes, in Nature and Grace, are the Divine Revelations or Creations ; man is the child of God as perceiving and conceiving the Divine Purposes ; the consummation will come when man, and mankind, believe in, know, and understand, all that is involved in Nature and in man. The word that expresses this end, is glory ; it is the complete and perfect circle of the Revelation of God ; and, for the sinful sons of men, it is where they will consciously worship, adore and praise the Creator and Redeemer, in that Heaven which is the glorious ideal of all that is perfect in beauty, truth, goodness, righteousness and love.

At the present stage of human development, in a world where harmony and unity of thought is not to be found, it is a valuable asset to conceive not merely that such an ideal exists, but that it will be realised when the King is regnant in His Kingdom. It is not for Experience to say that this glorious vision is accomplished fact ; but it is right to say, that order and law, beginning and end, process and purpose, are taking such a hold upon scientific thinkers that they are unable to arrive at any other conclusion than this, that what is evil, diseased, disordered, demoralised and ungracious must give place to what is good, pleasant in order, moral and in harmony with the supreme Will of God in gracious Love.



What may be suggested for the consideration of thoughtful men in this field of thought is a very brief study of the past in the light of the law of development. From Experience men can perceive that man is not the product of chance, arising out of a world of chaos; he is a true and real cosmos, and he is correlated with an environment that Science declares is a universal cosmos. The circle of thought here is so extensive that it includes Darwinism, and all other isms of human thought; between the Cause and the Consummation there is ample room for all theories of processes and of purposes; the facts of Experience are, that an ideal moral world in man is conceived under the term "the image of God"; man is not in the possession of that ideal life, therefore, it is assumed that he has fallen through disobedience in some form, from his divine life. Further, this fallen state, or condition, has been very fully manifested in the history of mankind; the end of this way is death, disease, disorder and lawlessness; it is degraded naturalism; it is the negation of spiritual life as harmony with Divine Law; yet, this great truth can also be seen, known, and studied, there has been an upward development that can be traced in history, and this must arise from a Divine Cause, and the Cause for Regeneration and Salvation, must be the same as the Cause in Nature, because it is seen that the processes are similar, the purposes are like, but of a higher kind, and the end is to reveal to mankind the Grace, Wisdom, Love and the Glory of God.

1. If the student casts his thoughts backward into pre-historic times, and the conditions that have survived throughout history in the most degraded races, what will be seen is that among such races there is no conscious knowledge of God, as Divine Spirit, as Creator, as Father, and as Redeemer from evil. There is belief in spirits, good and evil; in powers that can be placated, or mastered; in magic, sorcery, astrology, and in many other forms of degraded thought. This condition appears to have been world wide, it held the world in thralldom, and as men know there are still races in Australia, New Guinea, and in Africa, who have not risen above this state of nature, of superstition, and of degradation.

2. This lowest condition of humanity was followed by all forms of idol worship; men conceived and formed

gods after their own image and likeness ; these gods are said to represent the powers of Nature ; the sun, moon and stars ; the emotions, desires and passions ; gods that ruled over seas and land, heaven and hell, homes and cities, tribes and nations ; gods that were wise and beautiful, and also gods that were good and evil. Men were conscious that power and life were facts in nature, but, it is doubtful if in that age there were men wise enough to understand spiritual truth and to seek after God consciously. What this means is that the age after the fall and degradation of man was akin to physical naturalism ; it is pre-historic in the sense that it left no conscious history ; and, it is man thinking about, and trying to explain, that dreary age, in which men lived to a great extent, a natural animal life.

3. Following the history of human Experience, it is now seen that a spirit born life became manifest, when out of the cradle of mankind there arose an emotion, and an impulse, after higher ideals ; a desire to know, perceive, conceive, think upon, not only the physical and the natural world, as environment, but also the world psychical, what is in man, and what is in harmony with environment. This movement of a new age began with the Magians, the wise men of the East, the men who studied the stars in their courses, and in a unique way gave to men the astrological conceptions which they still possess and study with interest, and, which still survives in the yearly Almanack that pretends to foretell the events of the year. The outlook of these sages was very extensive, they did far more than perceive the movements of the heavenly bodies, and speculated upon the influences these have upon the earth ; they perceived and conceived the thought that all visible things are in a state of flux ; that Nature is one great machine ; that man is involved in the machinery ; that the machinery is not beneficent in its relations to man and mankind ; the effect of the working of the machine is that of constant change, of pain, trouble, sorrow ; of incarnation, birth, death, re-incarnations and new births ; and this is the curse, the doom that rests upon the human race ; men being a portion of the universal ever-changing cosmos, in their ignorance, they could never expect to be delivered from this horrible night-mare. In the Brahmin sages there arose the instinct, the thought, the



intuition, that there was a possible way of escape out of this most unhappy condition ; if they could only attain to the knowledge of the working of the machine in which they were involved, they would return to Brahma, and to Nirvana ; to the Source of Being, and the man as a drop in the stream of life would be swallowed up in the ocean of existence. What has to be considered here is not the great and wonderful ocean of the Vedas, and all that they reveal in the way of knowledge and of life, it is the fact that these thinkers looking out upon the ocean of Being, Space and Time, perceived, as by Spirit affinity, that they were living in a universe that apparently was eternal ; that it did not work beneficially in a spirit of love ; that what men required was a way of escape, and the only doorway they could perceive was that of knowledge. Here it can be seen that the firstfruits of the tree of the knowledge of evil were being reaped ; the fruit was "evil only and continually," the infant was being poisoned by the serpent ; but, there was a power within the infant that instinctively tried to take hold of the serpent's throat and by this means to change the curse of existence and evil into good, even if it meant the annihilation of personality and the return to unconscious being. It may be suggested that the better way to study Brahminism and Buddhism is not to compare them with other, and later forms of human thought ; but, to try to think upon the age in which the Rig-Vedas came into existence ; and in what way the Spirit of God was then revealing truth to thinkers. Students should not condemn them as Pantheists, compared with Monotheists, but give them full credit for perceiving and conceiving all that was within their reach as seekers after truth. The thought to be cherished is not that the Brahmin fathers, and Buddha, were evil-thinkers and evil-doers, but that to them was given a most wonderful revelation of truth, by the Spirit of God, which has been a means of blessing to nations in the East. The thought may be expressed thus : it pleased God to give to the Brahmins, such a spirit revelation of knowledge as has not been surpassed in history ; they did not analyse and synthesise the material universe ; but, as in spirit vision, they circumnavigated the realm and ocean of spirit, they took panoramic pictures, they brought them back, they remain in the hands of their generations ; and are now being

carefully studied by the wise men in the nations of the West. It is granted that they were natural students, not spiritual thinkers ; but, this does not shut out the thought that this movement is a part of the natural process of development, a part of the Divine purpose of Grace, which, in due time, would take its place in the all things that work for good in the Kingdom of God. The thought to be studied here is the importance of the spirit realm of truth, its ascendancy over what is material ; its immense sweep of thought that includes all things and thoughts ; and, at the same time to remember that although, in one sense, the universal Spirit-germ is thus manifested, it falls short because it is limited by its stage of development. The Spirit light of knowledge is unlimited, but the light enters the dense and dark world of the human mind ; and the result is refraction change of direction and darkness. This is a truth that has to be applied to all kinds of knowledge and all forms of religion ; the light is radiant in truth, but, the law of refraction has to be applied to all the experiences of mankind and the uses they have made of the revelations they have received as light and truth from Heaven.

4. The light of Experience in history is similar to the experience that is gained by a child, and a man. In the earliest stage of life it is the physical, the objective that is important ; later there is the semi-consciousness of the active spirit, and, along with this there is developed, the memory, the Mind as conceptive power, and a life that is higher than the life physical. Just as the Spirit-power to know is the great gift of God to the Brahmins, so the special gift of Grace, as natural, to the Persians, particularly through Zoroaster, is that of conceptive power, memory, or mind. What the Brahmins thirst after is knowledge as a way of salvation from evil ; what the Persians see, and feel and know, is that the problem of life is not to be solved by knowledge only ; there must be introspection, the heart, or mind, must be studied. The conception is dual in form ; it is the experience of Rebekah with the twin children in her womb ; it is conflict and struggle before birth and the fruit of the womb is dualism, Esau and Jacob, pain and pleasure, evil and good, the spirit of evil and the Spirit of God. It is not necessary to discuss this question of dualism ; it is for Experience a fact that only ignorant men would deny, and all men who have studied their



personal experiences are agreed that this dualistic world is within themselves ; what they may wish to find is a cosmos that is good, true and right, but what they find is a chaos, anarchy and opposing powers. The desire to fear, love, and serve God is there ; but, there also is evil with its hydra head ever in conflict with the good will of God. This is the Mind of Parseeism ; it is the Mind of a man ; and, it is the Mind of mankind. It is worth while to notice here the stage of development reached ; it is no longer the thought that by knowledge salvation from evil may be obtained, it is discovering that Salvation means an awful conflict, that God and the devil, good and evil, are not in amicable relations, but that the struggle means life or death, heaven or hell. The question here is not How God is to gain the victory, though such a hope is held up for men in the coming of Messiah ; it is, what is man, and mankind doing, to strangle this serpent of evil, so that he may no longer deceive men by false promises of good, of knowledge, and of becoming like the gods. Light and Life are good, they are divine gifts in Grace from God ; but these may be refracted and perverted ; thus what the devil prefers is glamour, a kind of twilight, so that the light may not shine clearly, and the leprosy of sin not be seen. The stage of Experience here is that of natural development ; but, behind the natural there is the germinal power and life of Grace. The Holy Spirit had given to the Brahmins the great gift of light and knowledge ; but the special gift to the Parsees may be expressed in this way : it is the revelation to a man, and to mankind, that where the light of truth comes it makes manifest darkness and light, the conflict between good and evil, a schism that produces chaos in the Mind of man and mankind ; and, this condition persists throughout the ages to the present time.

5. In this development of Experience there can be seen the condition of humanity in the state of physical darkness as related to the realm of Grace ; the light from Heaven finding its way into the darkness ; the darkness not understanding what the light means ; and the effects of the light as it reveals what the real condition of humanity means in the awful conflict that has been carried on in the psychical world. This interpretation of the law of development falls into harmony with the order

found in the creation series ; the third day being that of spiritual order as manifested by the Holy Spirit in seeds and fruits ; the fourth day being conceived as the Work of the Spirit in the light of sun, moon and stars, of light and darkness. The next stage of development, as considered under the realm of Experience, leads students onward in history from Persia to Greece ; from the psychical world to the realm of the Intellect ; germinally, from the question Why ? and What ? to How ? or the pursuit after truth by the knowledge of true relations. If this thought is applied to the Greek world of intellectual thought, it will be seen that the Spirit of God endowed this highly gifted race with intellectual powers, of a natural kind, which no race has surpassed throughout history. Here also stages of development can be traced ; the pre-historic and the mythical, magic, mystery and the gods, are all great intellectual conceptions well known to scholars. The psychical age in Greece may be represented by the ideals of Hesiod and Homer ; and the glory of Greece can be traced in the great thinkers and philosophers, and their order of development, from Thales to Aristotle. The thought conceived here is not that the Greeks, by their own powers, raised themselves to this honourable position in history ; it is that the Divine Spirit endowed them with this power that seeks to find truth ; and they had a delight in the study of the means by which they could banish the darkness of ignorance and convey to the nations the light of natural wisdom. The failure of the wisdom that is derived from Greece has been summed up in this thought, that the Divine gift of the knowledge of relations, which ought to have led them to the knowledge of God and Divine Truth, was misused ; through their forms of wisdom they failed to get the Vision of God and Truth ; they did not by their wisdom attain to the knowledge of God, and when the Wisdom of God was revealed to them by the way of Grace and Divine Love, they despised the Revelation, and the Revealer, with this result, that they lost the spirit of natural wisdom and were rejected because they did not act wisely in prizing the natural as of more value than the spiritual.

6. Following the history of natural development, as conceived by Experience, students can see this truth, that if Brahminism and Parseeism reveal the psychical world of



thought, then Greece and Rome are in a similar manner to be linked together, they form the intellectual and moral realms of natural development. The Spirit of Greece and its operations deal with related knowledge, and How men may attain to wisdom; the Spirit of Rome is practical, thus, whilst receiving all that Greece can bestow in the form of wisdom, it is specially occupied with order and law, the family, the society, the Romans and the Empire of Rome. Greece delights in what is academic and rational. Rome studies the higher problems of life, moral and ethical, thus trying to set up a kingdom of man upon the earth that will correspond with Greek and Roman ideals. Here the promise of the serpent has, in a sense and in a measure, its fulfilment; mankind as represented by Greece and Rome have received the gifts of open eyes, of wisdom, power, greatness, dominion and earthly glory; the Emperor is as a god to be worshipped, and the Roman Empire is the Kingdom of Man. Students find in the history of Rome two ideals; the aspiration after true moral ideals as expressed by ethical and moral students, from the slave Epictetus to the emperor Marcus Aurelius; but they also find the greatest perversions of moral law in slavery, vice, cruelty, debauchery and every form of evil as depicted in the life of the emperor Nero. All these experiences of life are engraven in the pages of history. Rome is the climax of moral natural development; here students will be able to trace the highest ideals of ethics, as rays of light derived from the realm of Grace; and, here also they will find the deepest depravity and immorality as the ripe fruits of the Adamic man in his fallen state.

7. Experience cannot remain satisfied with this line of development, the natural; what is felt amounts to this, there is behind all these visible manifestations in history, at the very heart of them all, the real Cause of the development, which is so remarkable in its beneficent gifts. On the part of mankind amid much failure there has been revealed in all these processes a subtle Divine Power, enshrined in Love, known as Grace; and, from the beginning of history the outward and the natural in man have been in opposition to the inward and the spiritual. There has been a great manifestation of the Adamic nature of mankind; but, there has also been seen, felt and known,

a great spiritual movement ; the one has ever been working toward sin, evil and death ; the other has been pouring into the life of humanity the tide of the heavenly life that is loving, gracious, God-fearing and in harmony with Divine Law. The life that tends to evil and death follows the phylogenic law of heredity, Adamic and earthly ; the life that flows from the Fountain of Love, by the river of Grace, is a new creation in Christ ; and, like all the works of God it is one that requires a long time to reveal its processes, to make its purposes intelligible and to bring it to a glorious consummation. The Bible is truly a book of wide experiences, both natural and spiritual, and those who love to study its pages know that at every stage of its history, there is a beautiful, subtle and divine affinity, betwixt the Word of God and the human soul. It is a living Book, and its sources of truth are living germs ; it is a living Tree, and its development can be studied from the sapling to a great tree bearing its precious fruits and bringing blessings to mankind. Germinally it reveals the great truths of Regeneration, Incarnation, Salvation, Possession, Redemption, Illumination, Purification and Dedication, Sanctification, Consecration and Reconciliation ; and, its history is the gradual development of these ideals, and the means used for the manifestation and the fulfilment of the Divine Purpose of Love in Grace. These may be said to be the prophetic ideals found in the Bible, and their fulfilment in history through a Man, a family, a nation and a kingdom ; they are found in natural visible forms, but the Spirit in the Bible is ever guiding those who seek after truth, righteousness, grace and love, onward and upward to higher spiritual ideals. There is another aspect to this Revelation of a psychical nature, it may be expressed in this form ; those who become regenerate and have in them the Christ as incarnate, they are endowed with the Divine gift of Faith. Those who have faith, are saved, and are in possession of the Christ life, they are endowed with the Spirit of Hope. Those who enjoy Faith and Hope, in Christ, seek after light and truth, mercy and grace, righteousness and purity, and in this quest they are guided on the way by the gentle angel Patience. Those who possess Faith, Hope and Patience, they become the sons of God, the peacemakers, the dedicated servants of God, in the realm of Grace, to give

light, life and Grace to all who would see, enter in, and enjoy the Kingdom of Heaven in Love. These great truths are not ideals only, they are facts of experience, and all the children of God, who follow in the footsteps of the Lord, their Saviour, can testify that all this is true as matter of personal experience. Here it is necessary to add that all these most precious gifts of God, in Grace, to His children in Christ, have not been seen, felt, and experienced by them after the same manner. Here also the conflict between grace and sin, good and evil, has been realised, and thus, even to-day, when it is reasonable to expect harmony and unity of thought, word and action in the family of God and the Kingdom of Heaven, the Adamic spirit is still regnant in opposition to the Spirit of Christ ; and thus the Mind of man and mankind, the Church and the Kingdom of Grace, is more like Babel than Zion, a terrible chaos and not a divine cosmos.

8. Experience can take one step further forward into the darkness that broods over the Christian Church ; and, here the thinker shrinks back for the way that opens up to his sight is everywhere stained with blood. The first thought is, that surely there must be a mistake somewhere, because where blood is found, this means murder and death. But when the shock passes away and the eyes can see what is written upon the scroll, one side reads thus : the blood of the martyrs is the seed of the Church ; and upon the other, the blood signifies life not death, and over both, the precious words, "the blood of Christ cleanseth from all sin." This is the great mystery of the Kingdom of Heaven ; the way to the life eternal is through the gateway of death ; to the redeemed it is that of light, life and love ; to those who are not saved in Christ it is the way of darkness and of judgment. Experience warns the student to go no further at the present time, because the thoughts of men about death and the hereafter are largely speculative, mythical, physical, psychical and moral. Those who fear, love and serve God, in the spirit of Christ, have the right to say that through Faith they believe in the Resurrection, the Ascension and the Glory of Christ ; they are permitted to cherish the Hope that where He is there they will appear in His likeness ; they are encouraged to hold the hand of the angel Patience through the rugged pathways of life, and, they do not think, that there is room



for the shadow of doubt, that, in due time, they will cross the River safely and enter with joy into the Kingdom of Love.

### THE QUEST AND THE HOPE OF SCIENCE.

The Book of Experience is a very large work to study ; and the way that has to be travelled is a long and severe pilgrimage for the pilgrim who has so many invitations to turn aside, rest and give attention to the many questions that are asking for solution. Experience as suggested has a very extensive outlook, and thoughtful men and women know that, in a limited sense, their environment is the universe of thought in all its particular forms. The pathway that has been followed goes far back even to the Beginning, and the End to be reached is where the student perceives, what is known to be, the greatest event in past history because the Vision is the Perfect Man, the Perfect Sacrifice for sin ; the Perfect Conquest over sin, death and the grave ; and, the Ascension into Heaven and Glory of Jesus Christ, the Son of God. He fulfils all the past ; He is the Incarnation of past, present and future ; and thus the conception arises that He is more than a Consummation, He is the Ideal, the Perfect One, the Son of God. All these conceptions and many even more wonderful, have been experienced by His faithful followers during the Christian age, and, those who have been animated by His Holy Spirit have testified that in Him they have found all their perfect ideals ; they have been unable to conceive the thought that any other man has in the same way revealed to men the Divine Grace and Love. They have arrived at the conclusion that He is not only Light, Life, Grace and Love, but, also, that it is only in Him, through His indwelling Spirit, that they can be spiritually transfigured into His likeness. To be like Him is the divine hope of those who are saved ; to awake in His likeness is the end of the quest of His faithful followers. Experience may be conceived as the environment where all the particulars of the divine life are to be found and studied, and, here, the conception arises that all the experiences of life are meant to be educative ; they are to come to their fruition in the individual man by the way of spiritual Science. The thought here is that it took all the ages from Adam to the Lord Jesus Christ to Incarnate, and Reveal, the Lord Jesus Christ, as the Image of God in

Grace; and, it has taken at least 2,000 years to reveal to men, through experience, physical and psychical forms and thoughts, all that is involved in man by spiritual scientific truth, so that he might know and understand how very difficult it is to be transformed and transfigured into the image of the Son of God.

Here it may be well to suggest for careful study that the Christian age, as spiritual, is like unto, and a repetition of, the age from Adam to the Lord Jesus Christ. The spiritual Life is involved germinally into the carnal, earthly Roman Empire, and every student will be deeply interested in the analogy that can be traced in history. The meaning here is that the spiritual condition of the Empire, when the Apostles went forth preaching the Gospel was that of heathendom with all its superstitions, belief in magic and sorcery, and given over to all forms of idol worship. When the Gospel was spread about throughout the empire there came opposition from the Gnostics who sought after knowledge in the spirit of the Brahmins. Later there was a great revival of Parseeism, known as Manichaeism, in which this heresy entered into conflict with the ideals in the Christian Church. Still later there arose the great movement of Neo-Platonism, the Greek spirit in its passion to find wisdom with all its great ability to try to relate knowledge, and even to try to define God and Christ; and, through human wisdom to prove that the Lord Christ being Man could not also be the Living God. Later still there came the heresy of Pelagianism which was an attempt to glorify the Adamic man, and to show that morally he could save himself from the powers of evil, and thus did not require the Perfect Man to bring the Life of Grace from Heaven to Save and Redeem the sinful race of mankind. What followed all these movements was the downfall of the Roman Empire, and the apparent success of the Catholic Church. The Papacy became a visible earthly power, reigning in all the glory of the Roman Empire, and thus, when tested by the Spirit of Christ, as revealed in the Gospels, this great and autocratic earthly power was seen to be the perverted, and the pervertor, of the spirit of Grace; and even the persecutor of the meek and lowly followers of the Lord Jesus Christ. This is the great irony of history, and, the very worst form of the perversion of the Truth of God as

revealed in Christ ; it was an awful degradation of the spiritual idea of the Kingdom of Grace, Love and Heaven ; thus it was not strange that the result was strife, jealousy, schism and the spirit of hatred among Christians, when the first law of love that underlies the constitution of the Church was rejected and forgotten. As in the Jewish Church and Kingdom the great Schism between Judah and Israel was never reversed, so in the Christian Church, the Papal and the Reformation Churches, have perpetuated the spirit of strife and ill-will, and reconciliation as yet is not conceived to be possible. The thought that arises here is that all Churches have failed to apprehend the Spirit of their Lord and Master ; and, as a house divided cannot live in harmony and unity, so the Church, or the Churches, cannot be said to be a divine cosmos in Grace but rather exhibitions of chaos and anarchy, earthly institutions and not branches of the true vine, and divisions of the Kingdom of Heaven. As this is the conception about the Churches of Christ, what follows is that individual Christians will, to a large extent, reflect the ideas of the congregations to which they belong ; and, if Churches are chaotic, then it will follow naturally that there are no ideal Christians who are the living images of their Lord and Saviour.

The conception that arises here is that what is known as the age of Science arises out of this chaos in the spiritual world ; it is another new beginning ; it is the purpose of God to act upon this chaotic mass of human thought and out of the ruins to build up, a heavenly temple of truth, righteousness and grace in the earth. What the student requires to remember in this quest is that the scientific facts, as objective, cannot be questioned they actually exist, they are as the thoughts of God ; they are His Word to man ; they are the works of His Holy Spirit ; and they are a Divine Cosmos. Scientific workers look out upon this great cosmos from the standpoint of human experience, and, the supreme thought that influence their minds takes this form, How shall we discover, know, and understand, the real truth about the order and the laws that are operative in Nature ? What they have discovered is that order certainly exists ; that what they conceive as law is regulative, therefore the right way to gain true knowledge in all its relations, is to patiently study the order that exists,



and out of the order there will emerge laws that are known to be universal in their application. First the universe of facts as objective; second the discovery of the order and laws by the scientific thinker; and, then, when objective facts, and subjective thoughts, run upon parallel lines, harmony and unity of thought, become possible. The important link of thought to notice here is this: the student to begin with is ignorant; his mind is in a state of darkness; he is unable to see the truth involved in the objective universe; he has no means of communion with the mind of the scientific thinker, and thus he must learn, be educated, become responsive to, and cognisive of, the scientific order of thought that exists in the minds of other men. But, as can easily be seen, this means the acquirement and possession of scientific truth by every individual man; he must exert himself in this great quest, and, what is very important, he must out of the world of chaotic truth, build up within himself a glorious temple for the worship, service and the glory of God. It is important to emphasise this thought because failure here must be disastrous; shrines in universities, and Churches are everywhere built up to glorify men and systems of thought; this is spiritual idolatry; if any image is permissible, in any temple of God, then that Image is the Christ, the Beloved Son of God. The mission of Science is not to glorify man but to reveal God in the Truth; God in the Way to find truth; and God as the Life of every thinker and worker who hungers after truth and righteousness.

1. It is not necessary here to enter into details as to the discoveries and thoughts of scientific workers during past centuries; how they have laboured by analysis, synthesis and even metathesis, to discover the order that exists in the universe and in what way the results may be conceived and understood as a realm of law. Here the lines of law may be said to be rays of light, and these rays are so straight, parallel and harmonious, that the student, when he stands at the synthetic point of vision, perceives that they all point direct to Heaven and to the Throne of God. Indeed, the figure of thought is not too strong if it is conceived that the student sees the Throne, and the Lamb-King seated thereon, and in His hands that Book sealed with seven seals now open for his inspection and instruction. Take the visible realm of matter and energy,

what men know is that Experience verifies the fact of their existence ; they are the objective facts which sane men recognise everywhere. The analytical chemist does not question the fact of their existence, but he says, when I analyse them chemically what I discover is that matter can be dissolved and divided into definite elements, about 70 in number, that these differ from each other in their qualities, their weights and their appearances ; there are gases such as hydrogen, oxygen and nitrogen ; there are solids as iron, gold, and silver ; they all differ from each other ; and they all receive names by which they are known. These elements of matter have their affinities by which they tend to unite and form compounds and the proportions in which they unite to form chemical substances are known. There are also elements which repel each other and will not unite, and these affinities, and repulsions are the means by which chemists form synthetic compounds and even go so far as to form new compounds by the laws of metathesis. All these elements are tabulated in an eight-fold table ; they fall into an order of individuals and families ; they are known by their atomic weights and their chemical signs. After the analytical chemist has in this way reduced all forms of matter to elements, the further dissolution is taken in hand by the Spectrum analyst. His tools are heat, light, a prism and a cloth, or place upon which he can throw the light that passes through the prism to form the spectrum. If the light of the sun is passed through the prism the result is the beautiful solar spectrum with its sevenfold range of colours from red to violet. This spectrum it is found is formed by refraction of light through the prism, and this is expressed by differences in colour, in rates of vibration, and other effects. By reversing the order, this analysis of light can, by the use of another prism, be changed and synthesised back into white light. The ideal here is very beautiful to contemplate, it is that light is the source of all differences in colours and in rates of motion ; that light is a one thing and yet it can be divided into thousands of rays that differ from each other ; these may be radiant and visible, or they may become absorbent and invisible, but by the use of a second prism the rays visible and invisible are re-refracted and are changed into pure light. This may be said to be the vision, the parable of pure Truth and its innumerable relations ; with the

right tools there is no chaos ; it is a cosmos of light, and the cycle of Divine Truth. The importance of Spectrum analysis is that by inserting elemental forms of matter into heat and light the elements appear to be dissolved ; they pass through the prism and they appear upon the spectrum in rays that differ in colour and that have different rates of motion. What this dissolution suggests is that the chemical element is not really elemental, it is a compound of rays, of things that differ ; it is not matter but motion ; and, it is the combination, by affinity, of rates of motion, that is the means by which matter is formed. Here another wonderful cycle of thought can be contemplated by assuming that all known elements of matter could be dissolved ; all thrown upon one spectrum which would resemble the solar spectrum ; all re-refracted through a second prism with this result, the proof that light is the source of all forms of matter, and that matter could be changed into pure light. There are many other lines of thought that emerge out of the study of spectrum analysis, for example, the thoughts that arise out of radiation and absorption, in what way they differ, yet the radiant rays and absorbent lines, the light and the darkness, are different forms under different relations of the same facts. This whole realm of study is interesting, beautiful and mystical ; what it suggests is that if man only knew all that is involved in the mystery of light, he would be very near the Source of Light and Truth, and within sight of the Kingdom of Heaven. There is still another division into which the study of matter and energy is carried, that of physics. The meaning of this is, that if light is taken to mean a mode of motion, then it is not the only mode, because light can be changed into heat, heat into chemical action, chemical action into electricity and magnetism, and in this way there is said to be correlations of the physical forces. These forces are changed under definable conditions ; the relations are known, and, in this way they form a cycle of changes. Out of all these changes there arises the law of the conservation of energy, the meaning of this being that in the universe there is no energy lost ; the changes are many and wonderful, but Force, Almighty Power, the Ultimate Fact, is Eternal. This is something like the way that Science has taken to discover all these truths ; and, it is very interesting to read about, and think upon, the efforts of



scientific workers, who have tried to break through this ring of physical energy to discover, if possible, the ultimate fact that is the source of energy. The attempt was made in this way; the electric ray of motion was singled out for further analysis, and the result was that it could be divided into three rays, one electric, one magnetic, and one that could not be deflected out of its onward path, it moved forward through an obstacle of steel as light passes through glass. It is this ray that may be conceived to be the end of the work of analysis of all forms of matter and energy; it is an ultimate concept about which the Intellect of man tries in vain to reason. Electricity and magnetism can be compared and they are known to differ, but, this one ray is incomparable; it is a one thing, or fact, and, so far as can be seen, there the matter rests; it is an ultimate fact of Being, and thinkers have no choice they must believe in, and recognise this truth, that the whole realm of matter and energy can be resolved into One Power. If the order of thought is reversed then the order of development is from that ray as the Source of Power, to the relations of electricity and magnetism as dual in the electric ray, into the region of the correlated forces, into light and the Spectrum, into chemical elements, and in this way to the universe of matter and energy in its myriads of formations and relations. The philosopher, Mr. H. Spencer, gave to this ultimate fact the name of Force, it can be known as Energy; and, the religious man will, with a reverent spirit, think upon, and conceive it to be, Almighty Power.

2. This great analysis and synthesis of the physical realm of Force is deeply interesting, because it teaches thoughtful men what Science really means as the knowledge of relations; and, at the same time it puts an end to the unlimited claims of the Intellect of man, because, as can easily be seen it proves that the reasoning power is limited; in the nature of things it cannot define the One, the Ultimate of Being. If the thoughts are turned to the realm of Life with this conception of Force as an ultimate of Being, it would appear as if all the thinking about, and reasoning upon, the origin of Life has been waste of time, and the attempt to prove what cannot be proved. The conflict of thought has been whether Life is a spontaneous power arising out of matter; or, if it is the great truth that life is always derived from what is living. Perhaps

the simplest way of getting over the difficulty is to realise the fact that Life is an Ultimate Principle of Being ; it differs from Force ; it operates in a different way within its own realm ; and for definition, explanation, order and law, it has to be studied, analysed and synthesised, as if it were a different realm from Force. The fact of Life cannot be questioned ; the processes of becoming can be studied ; the purposes involved in living creatures are knowable, and the ends, in individual forms of life, by the way of development, are widely known. A definition of Life as a Principle, an ultimate fact, is not apparently within the limits of the Intellect ; it is cognisable by Science when differences arise, and thus what Science is expected to deal with is not the metaphysic of Life, as Being, but the relations and correlations of Life in the order of development.

The science of BIOLOGY is that of the study of the manifestations of Life ; it may be as low as protoplasm where it is assumed Life begins its operations in what can be conceived to be a suitable medium. The method of development is by germs, by the formation of organs, by differences in living tissues, and by organic unity in every form of life after its kind. The biologist can include within his realm of enquiry every living form in all creatures produced by Life ; the conception here being that the Principle of Life is the Source of all that is living ; the tree is one, the branches many, the twigs innumerable, the leaves past comprehension. Seeds produce their seeds, variations arise, kingdoms are formed, families, species and orders come into existence and therein the power, the wisdom, the goodness and the love of God can be seen. There is here, in the physical world, generation and incarnation ; and surely these truths cannot be questioned when in visible forms there is the revelation of the power and wisdom of God.

Included in Biology there are many branches of Science that repay careful study, but, following the ideal in the realm of Force, that of chemical analysis, there is also a form of analysis of bodies that have lived, and the name given to this science is ANATOMY. If Biology conveys the knowledge of Life and its order of development, then Anatomy takes the body and divides it up into organs composed of bone, flesh, nerves, glands, skin and other tissues, and gives to separate organs names such as the

heart, the stomach, bowels, liver, kidney, brain, spine, &c., &c. The thoughts involved in all these organs are possible of expression in the names Salvation and Possession; in other words, it is through these organs that there is nutrition, growth, circulation, and the safe keeping and welfare of the body; and, also, what is equivalent to a great possession, an organic world in which the ideal thoughts of God are stored up, a treasure house, so valuable that all the wealth of the Indies cannot be compared with it.

In thus thinking upon the human body it can be seen that the spiritual is bursting through the physical in radiant light of truth; the physical is useful and very valuable, but, apart from the spiritual it is only a machine very complicated, little understood and apt to get out of order. The third division can be comparable with spectrum analysis, it is named Morphology, the comparative study of forms; of all forms of life, all germs, organs, bodies, families, species, of the whole tree of life, in all its branches relations and correlations. Here the spiritual suggests that the analogy is Illumination and Dedication; it is more than trying to find Truth, it is feeling after the knowledge of God, and it is asking after the Dedication of this earthly temple to the service of God.

Is it really true that these spiritual conceptions are involved in the human body? The man of carnal mind will be inclined to say no, they are only analogies, and the imagination is flying far too high when it perceives such visionary thoughts in the realm of physical life. The true man of Science will grasp the vision to his heart, and will not let it go, for assuredly, he will think, and say, this is the story of Bethel over again. "Surely the Lord is in this place; and I knew it not." This is a great truth, and every student that fears God will say, it must be so, because, here God is revealed as the Almighty; here is the Life of God the Source of all blessing; and, here is the Holy Spirit, the right Hand of God, in goodness, wisdom and love. The fourth division may be conceived under the term Physiology; in other words the Spirit having created, manifested the body, in its perfect form, harmony and unity, it shews forth the glory of God; and it is meant to be the temple of God, where the child of God in Light, as a Dedicated priest, in Grace, is found in holy service in the plenitude of health, wealth and blessing. True, the



body may be desecrated and defiled, become diseased and full of disorder, it may be dishonoured and die, and, being dead, it may return to the dust of earth from whence it came ; but the spiritual ideal can never die because it is the life of, and derived from, God. It is quite true that the human body is an organic earthly creation ; but, men are blind indeed when they are incapable of seeing that the physical is not really physical, it is the embodiment of the Power and Thought of God ; it is the Word of God in living form ; it is the marvellous Work of God in Divine Wisdom ; it is, strange thought, God manifest in flesh, and the children of God walk in this world clothed with the Light of God and endowed with His Life. This is life to know God ; this is the Life Eternal to know, and to be one with Jesus Christ the Son of God.

3. Here recurrence in the order of thought and of development takes place ; the realm of Force has revealed God in His Power and Wisdom ; the realm of Life has led the student into the Holy Place, and, within the shrine there can be seen, in His glory, Jesus Christ, the Son of God. These are objective visions of truth, they form one world and what every student will feel is that he is looking upon an object that is not himself ; with reverence he will be inclined to say the body is in the image of God, and the body is being prepared, it is waiting for, the favoured spirit that is going to inherit and possess this earthly treasure. This is a new beginning, a new creation, a new realm of truth, a new world ; it is subjective as compared with objective ; it is power, in another form, as the power of God. the power to know. As expressed by mystic thinkers, this new power is like unto a ray of Light, derived from the Holy Spirit and thus it gets the name of spirit as its distinctive attribute. Here again definition is impossible ; spirit is an ultimate fact, the fact that it exists cannot be questioned ; take away spirit, and the power to know is lost. Here again knowledge, as scientific, rests upon a known fact that is believed ; and, what the scientific thinker and worker has to do is to begin his studies where differences arise and development takes place. This realm of science is named Psychology, the word about the Spirit ; the power that knows and the way by which it gains knowledge. It is well to remember that this is another Principle of Being ; this is how it can be conceived

and named ; it is, in a sense that men cannot comprehend, an efflux from God, an emanation, and it is useless for the creature to try to define what is the essence of principles of Being.

The student entering upon this study will do well to fall back upon the forms discovered in the realm of Force, Matter and Energy ; there is similarity in the order of development and the divisions of the subject are analogical. The first division is based upon experience upon all the facts known about this world of knowledge ; in other words it is not a subject for infants and children, it is for thoughtful men and women who are meek, teachable, and who love to study the way that knowledge is gained, and, particularly in what way it comes from God and returns to God. It is interesting to notice that the promise attached to this the third blessing is not the vision of heaven ; it is not pantheism and Nirvana, it is the possession of the inheritance of this earth. In other words the spirit of man is indwelling in the body that is of earth, that it may possess the same, and use it for good and for the glory of God. The ray from heaven is not to be quenched by the environment ; it is meant to possess its environment, and, in due time, to make the inheritance radiant, and in harmony with the light from Heaven.

The second division by analogy is that of the analysis of what is known as chemical analysis. For this work it is very helpful to know about the nervous system, the nerves of special sense, sensation and perception. The thought of development takes this form ; the Spirit is within the body, its residence is in the brain, it is placed under limitations ; it is acted upon by sensation, it responds to sensation, and it has definite avenues by which it can gain knowledge. The order of these avenues may be understood in this way : the base of all knowledge is in the instinct of love, in dependence upon mother love, environed by Divine Love. The second may be conceived as the instinct that feels after the need of nourishment for the sustenance of the body. The third is found in the special sense of smell. The fourth is in the sense of taste. The fifth is in the special sense of sight. The sixth is in the special sense of hearing. The seventh is in the special sense of touch that may be said to feel after harmonise and unify all sensations. To these may be added the

sense of pain, because this is the means by which warning is given that there is an enemy within the gates, and, that it is necessary to arrest and cast out what will tend to disease and death. Sensation is the porter at the gate watching for messages and calling up the spirit master within; in response to sensation the spirit repairs to these avenues and gateways of the senses and in this way knowledge is derived from the outside world. What follows may be summed up in sensations, perceptions, images, ideas, comparisons and ideals. In due time there follows words that explain and express ideals. The realm of truth is lit up by reason and reflection; there is radiation and absorption; there is a spectrum far more wonderful than that of the sun and light; and the consummation will be the perfect spectrum of human knowledge as refracted into the Mind by the Spirit, and the re-refraction of the spectrum back into the light divine as derived from God. The physics of psychology must be an interesting study because here the light of truth may be changed into the light of love. The heat of love into the chemical affinities that speak of truth and error, good and evil, right and wrong; and, out of these may come electric radiation and magnetic attraction, but the analysis will end in the light of truth, because, as can be seen, the Holy of Holies cannot be entered by what is derived from earth. All knowledge is correlated and it is conserved; it is all subject to Divine Order, and when men have surveyed this great realm of truth and know, even as they are known, then they will understand the glory of law as expressing the Will of God, as it is made manifest in the Universe, in Man, in the Word and in the Christ, the Truth of God.

4. This explanation of the realm of Spirit, and of its development in knowledge is very complex; it is central; it touches all realms of truth and just as all nerves of sensation converge into one point in the brain, so all knowledge converges inward to the Spirit; and as all nerves of volition come from the central part of the brain so all volitions come from the Spirit as the source of knowledge. Here the student faces the question of psychical life, that is, of the conception of knowledge and memory, as summed up in the name Mind; the interpretation being that all that is perceived and known becomes mine, my possession, inheritance and treasure. To name this Mind-Life is in



harmony with all the facts ; the natural way to study this realm is to take physical life as revealed in the body of man, and, by this form, as analogy, try to understand the spiritual body. The Mind may be compared with the new-born infant, it comes into this world apparently without any knowledge and yet it comes fully responsive to its environment. It does not come without any preparation or heredity ; it is a living germ, and all that germ contains as inherited from the past who can tell. It is this germ that is the Principle of Mind Life ; and, the first fact to realise is its existence, and then to try to think upon the development that takes place from the germinal birth to ripe old age. It matters not what theory is used to explain this development, the incontestable fact is that the Mind is a realm of organised knowledge ; and, that knowledge has been acquired by the Spirit through the special senses. This is an all-inclusive truth ; the realm may be unconscious as in infants, semi-conscious as in children, or fully conscious as in adults, but, the adult will never say that the Mind has attained to the plenitude of spiritual knowledge ; it is in darkness not in radiant light ; it is environed by earth and not by Heaven, and not until the Heaven in Light and the heaven within are in harmony and unity will there be radiant consciousness of all that is involved in the Mind germinal as fully developed in radiant love.

Here the scientific thinker will see the value of physical life, as form, and in what way the Anatomy of the Mind becomes a useful study. Just as with the physical body there is the analysis of organs, functions and relations, so with the Mind, the germ grows and there is development into definite divisions which correspond with the perceptions by the special senses ; there are conceptions which are organic in their order ; there are images, ideas, ideals, thoughts, relations, correlations ; signs, words, sentences, comparisons, reasoned productions, desires, emotions, affinities, and all these can be reasoned out, placed in their order and seen to be, even as processes subject to law. The thought of extension and of limitation must arise in this study, because as men know, there are great differences among the lower creatures as to the range of their powers and the capacity of their minds ; and, among men there are apparent limitations and attainments in different races

and persons. Leaving the question of the lower creatures alone, what strikes the student as remarkable is that man has this universe of thought and knowledge thrown open for his study ; but, if difficulties and limitations are to be surmounted the man must rise above the natural and aspire after spiritual illumination.

The Morphology of Mind-Life as a study is that of comparison of forms, of differences, of limitations, of extensions, of possible attainments. The study of Mind-Life is that of many particulars, of individuals, and it is also a great generalisation of all forms of knowledge, following a definite order as scientific and as subject to law. The thought here is not the individual thinker but the study of all thinkers with this purpose in view, to apprehend and comprehend the immense universal range of Mind-Life throughout the universe ; the harmony and the unity of all Mind-Life, as revealing the thoughts of God ; His Mind and in what way His Mind is to be found in Nature in Man and in Mankind. In all this generalising of truth and life the spiritual must not be omitted, because this is where radiancy is to be expected, and harmony and unity in light and life can only be realised in the Kingdom of Heaven.

If all this is understood then it is not necessary to dwell upon the importance of the Physiology of the Mind-Life ; it can all be summed up in germs, in organs, in development, order and law ; and, above all in the Life of the Mind as living in conformity with the Will of God. This is health, holiness, likeness to God, the Kingdom of Heaven ; all this is involved in the Living Christ, it is not the self-asserting Adamic man but the child of God by faith in Jesus Christ. To put this thought in another form ; the perfect functioning of the Mind-Life is really Heaven in Love, because Love is the fulfilment of all law.

5. This way of thinking about Physical-Life and Mind-Life brings into view two ideals, an objective world that is as environment, and a subjective world that is in its nature spiritual, individual and general. These two worlds face each other ; in sinful man they are not in harmony ; the miasma and the fog that surrounds man prevents the inflow of the radiant light from Heaven, and if the fog is not cleared away then the condition is like that of a London fog in November. It has to be remembered that the stage of thought here is scientific and it is synthetic ; it is in a

world above Experience, and it is in this light that these two worlds have been surveyed. The Intellect of man has, in a measure, risen to where the fog is much less dense, the sun can be seen, and light is responding to light. Man stands on this hill top ; he sees two worlds of thought as objective realities ; he knows that he has transcended the earthly world and got up above the dense fog and now he asks, How is it that man can thus rise above his earthly environment and attain to such visions of divine truth ? The reply is that man is endowed with the power of Intellect by which he reasons, and places thoughts in their true relations ; this is an endowment given to him ; it is a cherub angel given to him to be his guide and companion, so that he might rise above submerged creatures, leave what is earthborn behind, and soar above the earth into the sunshine of heaven. In thus thinking about the power of Intellect, it is not suggesting that the Mind-Life could, or would develope into its fulness of life apart from reason ; it is saying that intellectual power is not the supreme reality in man ; but, that it is a Divine gift of great value. As men know behind all processes of reasoning there is the reasoner, and he uses the Intellect as the means of discovering truth. It is not necessary to dwell upon this truth ; men know from experience that the Spirit and Life are more than reason ; and, that the basal facts in man's life are instinct and intuition. Still, this fact remains the Intellect is a power most valuable, because it is the means used to discover true relations and thus to find truth. The Intellect is another Principle of Being ; it is a fact believed and recognised ; it is germinal, and it is known by development, and men prize it so highly that they have made it a god instead of a servant ; they have adored the cherub and they have forgotten God. This is the perversion of truth as found in magic, sorcery, astrology and idolatry ; it is false worship ; it is being bewitched by the serpent ; it is listening to siren voices, and not studying, living and obeying the Spirit of God within the holy place where He dwells.

The Intellect is Power to relate thoughts, and to place them in their order ; it is so used in the experiences of life as men know ; and, the wise studious man is always conceived to be discreet and full of understanding when he exercises wisely his power of reason in the affairs of this life.



But the point to remember here is that the Intellect deals with what is presented to it from the Mind ; it is the power by which there is analysis ; the matter of thought from the Mind is compared and reasoned upon ; it is resolved into elementary facts ; the elements of knowledge are set in their order as ideas, thoughts, families of thoughts, and all this analytical thinking means the knowledge of differences, of likenesses, of affinities and of repulsions. Truth has many elementary forms, and yet the many particular forms, thoughts and words, are cosmical and they all possess their relative values.

Truth is related to experience ; it can be analysed into its elemental forms, and thoughtful men know that in all their efforts to define what is true, they are really following the great quest, they are reaching after the Name, and the God of Truth. The thought that arises here is that Truth is like the sun, and radiant truth is like the sunlight ; by the light men see ; in the light they know ; and the spectrum analysis of truth requires heat, light and a prism. Without fervency of spirit there is no ardour to pursue the quest ; without light there is no vision ; and, if the prism of the constitution of man is ignorant, depraved and chaotic then there cannot be revealed a perfect spectrum. This threefold prism may be conceived as physical, psychical and moral conditions and relations ; they are all required if the analysis is to be beautiful, true, good ; if all the elemental forms of thought are to be tested and dissolved ; if the harmony and the unity of truth, even in one octave of knowledge is to be known, related and understood. It must be remembered that in the realm of truth the rays are innumerable ; that they can be defined as radiant and absorbent ; and, what is worthy of consideration the visible known spectrum is as one octave compared with, it may be, six other octaves that remain invisible and yet are known to exist. This conception of limitation as to principles, and of limitation to what is in the light, is very important, it ought to teach intellectual giants the precious lesson of humility ; if they will only conceive it to be possible that the knowledge they do possess is chaotic, without true order, ; that the essential thoughts are not within their reach ; and, that the truth is now conceived, that there are other worlds of knowledge of which they know nothing.

This analysis and synthesis of Truth leads onward to the assumption that there is a world of thought not earthly, it is transfigured, in reality it is spiritual and eternal; it is summed up in correlations of Truth; and in the conservation of Truth, which means, that Truth is one as manifested by light or the power to respond to truth. Light is as the radiance of truth; heat becomes chemical analytical and synthetical; there is subtle affinity in magnetism; and, the power that repels and moves is electricity. The circle of Truth is not all radiant, here also there is light and darkness, and if men will not realise their limitations, but try to break through the sacred circle to find the Source of truth, to define it, then in the future, let them think upon that mystical unit ray which pierces through steel shields as easily as a ray of light passes through glass. Truth is derived from the Earth; it is light and darkness in man; it is good and evil in the world, but it is not earthly, it is spiritual, heavenly and eternal.

6. This vision of Truth is more than analogy; what it represents is man rising above what is earthly and carnal; what is perception, conception and opinion; what is related, radiant and absorbent; and asking How the Heaven within, and the Heaven above, may be brought into spiritual harmony? The moral world, as the Soul-Life, united with Truth in marriage, is a strange conception; but this is something like what it means: the Intellect is ever asking How? What is the order of Truth? The Moral-Life asks Who is the Fountain of Truth? Who is the Creator? Who is the Lawgiver? The reply of all reasonable moral men is the well known one; it is God, the Good, the Almighty, the Kind, the Omniscient, the Merciful, the Holy and Righteous, the Gracious, the Pitiful, the Forgiving, the Father, the Fountain of Love and Blessing. It is not too much to say that Experience confirms this conception; such thoughts can be found among all men and nations who have risen above what is natural, and have attained to the life that is spiritual and personal. The moral Life is germinal, it arises out of the Principle of Moral-Life; it is servant and seraph; it has a true and righteous Biology as ideal; and, it is right to state that men in all ages have desired to attain to the ideal and to make it real in their own lives. Ethics

and morals as systems of thought tend to prove this conception ; that is to say the Moral-Life is inherent in the nature of man ; it is part of his constitution ; it is where the god within aspires to attain to likeness to the image of God. The moral world is a great factor in human life, and whether men try to solve its problems by ethics, or by divine morals, the result is the same, it is man trying to know, understand and conform to the nature, the law, the constitution of his person as related to other persons.

The summation of Experience is that men ought to fear, love, and obey God ; and, honour, love, and live in conformity with moral law toward all men, because they are his brethren, the children of the same Heavenly Father. The moral thinker, as Anatomist, tries to discover the organs of moral life and to conceive their development and moral relations. This may be attempted by individuals as related to other men, or, it may be done by the wider conceptions of moral law as these laws are summed up in the ten commandments. For individuals, the root law that governs all laws is love ; that is to say, man will naturally love his own true moral nature ; because all men are akin, all the children of the one God and Father. To be akin involves the conception of kindness as a moral virtue. Kindness will suggest courage in duty in conforming to moral law. Courage, as moral, means temperance in all things and goodness as in harmony with law. Man as intellectual will love and seek after truth as knowledge, and truth in the soul. When truth is known then justice will reign supreme ; and, the love of justice will prevent any man from encroaching on the rights of others. This may be the ideal that underlies ethics ; it is taken from the personal and the earthly side of Experience. The moral law, even if in a measure negative in its form of expression, begins with God, and Love to God because He is love ; it advances to kinship in Love in the Divine Image, Christ, and in all men in the image of God. This love and kinship is manifested in the Spirit of God and of man ; courage is required to revere the Name that is sacred, and to see that it is not profaned. It is also the privilege and the duty of the children to rest with perfect confidence in the love that is so good, and to abide in that Love under all conditions of life. The duty of honour and love to parents and rulers is recognised by all



men. As related to all the brethren of mankind it is love that is law, and hatred and murder is of the devil and evil. Harmony and unity in love is the ideal spiritual truth. As God the Father is one with His children, as the husband is one with his wife, as Force and Life, in all realms and worlds of truth, are united together, so schism, separation, adultery, and idolatry, are all unlawful, evil and under the curse of Heaven. To take from another man what is his property is an injustice, and it is a crime in the light of the law of love and justice. Truth loving, and truth testifying, go together ; what is a lie is of the devil and the children of God should not tolerate what is tainted with duplicity. This brings the moral anatomist to the root of law, and of lawlessness ; the one is love to God and man in harmony with all law ; the other is the corrupt, sinful, selfish soul of man never satisfied, but always coveting anything and everything that is the property and possession of other men.

The Morphology of the Moral-Life has to be conceived as the development of Experience ; the result of the knowledge of relations, and it is the study of this Life, in a general sense, as applied to a man and to all men ; to one family and to all families ; to every form of society as social ; to the nation ; to all nations ; to God and to the Universe. The all-embracing moral law is Love ; and all functions of all organs that are moral in their nature are governed by the supreme law of Love. This is what Moral Life means, as ideal ; the ideal is what ought to be realised by men ; and, when they are all subject to the Law of Love then the Kingdom of Heaven will be regnant in the Earth.

The Physiology of the Moral-Life is conformity to the Law of Love and to all moral laws ; the analysis may reveal many differences, the organs many functions, but they all work for good, for truth, for justice and love, because, the Soul-Life as moral is one and its end is holiness and perfection in the image of God. What men know is that the moral world is like an hospital ; it is inhabited by those who are sick, stricken with fever, broken and bruised, tormented by disease germs of all kinds, and putrefying sores are seen everywhere in families, societies, cities and nations. Men know that they ought to love one another and live in peace ; and yet, what they see to-day through-

out the civilised world is hatred and murder upon a scale unknown to history. This is the condition of humanity, even among Christian nations, who know what moral law means ; and, the mystery of madness is that men think they can improve the present evil world by the study of Pathology ; that is, in what way moral laws that are in a condition of chaos, and disease that tends to death, is going to regenerate and save man and mankind.

7. This glance at the realms of knowledge, as scientific, and life as Moral, throws little light upon the way of regeneration, restoration and health ; outraged moral law is sin, death, darkness, the grave ; it is the devil triumphant and hell regnant ; and, well meaning ethical thinkers will do well to give this matter their prayerful attention. The moral world develops into a Kingdom of Truth and Righteousness under the Law of Love ; the outcasts from that Kingdom are outlawed ; and the awful truth to study is that God, the Good, the Fountain of Love, could not, by moral law, restore the immoral man to the Heaven that is moral. It is utterly useless for ethical teachers, or moralists, to cherish such a thought ; it is really time for them to try to perceive the great truth that the angels of justice and judgment have not sheathed their swords, set against sinful men. By the moral way of Adamic righteousness no sinner can return to the Garden of Moral Divine Love by trying to obey moral law. The thought here is not that such men are lost ; it is that they are blind to law, and ignorant about moral facts ; they forget that in this world they are now under the reign of Grace ; that Grace is the environment in which they live, move and have their being ; that they cannot limit Divine Grace ; and if they will calmly consider the position, the very fact that they are trying to love truth, and live the moral life, is proof that Divine Grace has been instinctive, intuitive and operative in their hearts and minds. This may not be the doctrine of the Churches ; ; but it ought to be remembered that great theologians have not given sufficient study to the law of development. It is to be feared that they have not grasped all that is involved in the realm of Grace, as Divine Love to save the sinful. This is the irony of theology, as a philosophy, it is steeped in moralism and self-assertion ; and, at the same time, it defines and limits God, Christ and Grace, not in terms of

Grace, as a Principle of Being ; as a great Process of Revelation ; as a Divine far-reaching Purpose ; and, as an End toward which the Glory of God will be made manifest in Love.

Grace is Divine Power to save ; to give life to the dead ; to save the lost ; to redeem the slaves ; to restore the backsliders. Grace as a Power, a Principle of Being, may be studied by the way of analogy and by the law of development. That it is a realm of truth, as subject to Experience is well known, the very thought of mercy and forgiveness is enshrined in the hearts of all men in all lands, and it is well known that in the moral world of families and nations, the thought is that the sinful and the outlaw are often dealt with, not by moral law, but by free sovereign grace.

Grace can be analysed into its elemental forms and these can be studied in their relations, and, in their processes in history in their order of development. Grace can be studied and analysed in the light of Truth and Moral law ; in radiation and absorption ; as in a spectrum of divine beauty ; and, as men ought to know, above and below that spectrum of gracious truth, there are octaves, known to exist, but not seen, or defined, by the wisest theologians. Grace, as spiritual, extends to, and governs all correlations of power, wisdom, goodness, grace and love ; and, the summation of all truth is that Grace is the conservation of Heaven in Love. The last Word here is that Grace, as the Lord Jesus Christ, is the final ray of analysis ; He has left all that attracts and repels behind ; He has passed through the veil into the Holy of Holies ; and, the most wonderful truth in history is that the Man known as Divine Grace, Truth and Love, is seated upon the Throne of the Universe and reigns in the Heaven of Divine Love.

8. That Grace is a Principle of Being as Divine Love may be accepted without difficulty ; it is most wonderful to contemplate ; and, what is even wonderful beyond comprehension is that sinful men have failed in all past generations to comprehend, to accept, with rapture "the glad tidings of great joy" that is given so freely to all men and nations. Grace is Power to save, and what analogy teaches is that with this Power, as its correlation, its bride, its life, a body is required into which Grace may be poured, and into which the Life of Heaven may become organised.



This living Body, some men say, is the Church, but the Church as an organised body is a late stage of development and the difficulty is to find a Name that will denote the Principle, live in the Processes, reveal the Divine Purpose, and manifest the End. The Name that has been given to this principle is Sacrifice ; it is not only forgiving, it is, in a special sense, giving ; it is Grace as in Abel the first sacrifice, something dead yet living ; it is as the ram caught in the thicket as substitute ; it is sacrifice on all kinds of altars, but the reality is God, and God as giving His well beloved Son to become Sacrifice and Saviour for mankind. The fact of this Life is well known to mankind ; the processes and the organs that form this Life are matters of history ; the forms, so diverse, yet all teaching the same great truth, can be studied, and it is Bethlehem, Calvary and the Mount of Olives, that reveal the end as consummated in Jesus Christ the Son of God. But, if the pre-Christian age reveals the rays and the organic forms of this realm of truth ; it is all personified or individualised in Jesus Christ. God is this Principle ; the Christ is the Germ, the Process and the Person ; the Holy Spirit, in all who follow Christ, carries out the Divine Purpose in mankind ; and if men care to think out the record of this life, they will find that it begins with God ; it is made manifest in Christ ; it is to all those who are clothed with this Life as a Bethlehem, where there is living Bread ; a Calvary where there is pain, sorrow and the shadow of death ; but, the supreme truth is Eternal Life, the Mount of Vision and Heaven. To sum all this up, God is Love in Grace, the Giver of forgiveness and every blessing ; and, as related to this world and mankind He is Self-Sacrifice with all that is involved in this thought ; in all our sorrows, afflictions and pains, His is the sorrow and the pain ; all this is involved as in a microcosm in the Son of God ; and, following the Divine Order of development, it is His Holy Spirit that endures our sorrows, is patient under all our afflictions, and feels our pains. This is Divine Love, not that we have loved, given and suffered, but that God has done so through all the ages of the past. It is the Father that is the very Heart of this mystical living body of Sacrifice ; it is the Christ that is the Body as Ideal and Real ; and it is the Holy Spirit of all Grace and Sacrifice that is brain and nerve, Spirit and Mind, in that spiritual body which is the true Church of the Living God.

## THE PATIENCE AND THE REWARD OF PHILOSOPHY.

What Experience teaches is that the Love of God is not only reasonable and right ; it is the great fact that rises above all other facts of experience ; and it is the only true sanity, because it is Faith in God. To express this thought under another form, it means that men groping in the darkness of this world, and of ignorance, must remain in the darkness unless they find the doorway of Faith and through it see the Light that comes from Heaven. The man thus awakened to the vision of Heaven asks, How will I pass through that doorway ; and, can I hope to find beyond pathways of light that will lead me to the City of God ? This is a very old story for, as men know, it was by the doorway of Faith that Abraham left the world of Chaldea and went forth with the hope in his heart of finding a better country, and a heavenly City. The modern conception of this pilgrimage is that of the pathway followed by scientific thinkers ; they have been following pathways of light ; they have discovered a new world of spiritual thought ; and the promises of Hope are being realised. It can be seen at a glance that they are reaping a rich reward, and if it cannot be said that they possess the land of promise and have reached the City of God ; they have left the Desert behind them, and they have subdued the Amorites, Moabites and Ammonites.

Philosophy, the love of wisdom, it is understood, is derived from the great world of experience ; it waits upon, and follows in the footsteps of science, of the knowledge of related truth in all its forms ; and, it is out of the travails of mankind in these two worlds, as of environment, and of personality, that philosophy tries to find harmony and unity. To a large extent this ideal of philosophy has been attained, by the method followed, by describing the onward march of science ; the analytical method has been followed, and what appears to be necessary here is to indicate the synthetical aspect of this subject.

The supreme thought to be realised is that God, the Creator and Father, the Provider and Redeemer, is the Ultimate Fact at the root of all knowledge. He is the One from Whom there is Emanation in Light of Truth ; He is the One from Whom Life is derived ; and He is the Fountain of all Grace and Love. This is not definition ; it is

recognising the truth by the way of Faith ; it is realising that this cannot be disputed by sane men who are moral, who have any true conception of the facts involved in this belief ; and, at the same time, it is recognising the truth that it is utter waste of time to reason with, or try to confute those who confess that they do not possess Faith in God.

The position as related to the Lord Christ, the Son of God, is similar, here the question is that of duality, of difference ; here also any attempt to define essentials is out of place ; the One has in thought become Two ; they are like, they are as Father and Son, but from the standpoint of scientific knowledge they can only be related as Thought and Word, and it is the Word that gives expression to the Thought. The Word may be expressed in other names as in Heaven, in Image, and in Christ ; but, any attempt to define relations except by analogy, is out of place. It might be conceived to be a suitable expression of thought to say that God is, as Power, the Almighty ; and, that Christ is as Life the Fountain of blessing ; but here also there is limitation, it is saying that the Light is One, and, that through Light Life becomes known as a different fact in the world of thought.

When the question arises as to the Being, the Personality of the Holy Spirit, it is no longer a question of the One, or of Duality and difference, it is the revelation of what is involved in Thought and Word, in Power and Life. The conception underlying the third day of Creation, as related to the Holy Spirit is, that this is the Divine Spirit as operative in the universe ; it is taking what is in Christ and revealing His thoughts by the processes of Nature and of Grace, as power, germs, seeds, organs, growth and the reproduction of seeds after their kind. The Universe is the Work of the Spirit of God ; it is ideal and real in truth and righteousness ; it is the possession and inheritance prepared for man and mankind ; and, it is the privilege given to all the Sons of God, that as children, they use all their powers to discover the ways of God in Nature and in Grace. At every fourth stage of development this great truth is repeated in manifold forms ; in the generations it is involved in the name Shem ; and in names as his generations. This conception is indicated still further in the thought that from Shem to Eber there is unity, but out



of Eber there arises differences and divisions, as found in Peleg and Joktan. This has now become a commonplace thought ; it is a fact in man, and it is of en repeated in the Bible. The thought takes this form, up to the fourth stage of deve opment in Creation, there is no question raised as to differences and divisions ; it is when the Intellect of man seeks to know true relations that difficulties arise ; and, it is in the pursuit of knowledge of good and evil, of pleasure and duty, of obedien e and di obedience, that testing and temptation, truth and error arise. The ways by which wise men sought to gain knowledge of truth in pre-scientific days are well known, and it is now necessary to prove that in colleges of learning, and in universities, the masters of knowledge are still walking in the darkness, following with devotion in the footsteps of their masters.

The line of thought that has been followed by Science tends to prove that this way is unsatisfactory ; it raises many questions and solves few, if any ; it is not limited by law, it fails to recognise limitations, and in this way the realm of knowledge is that of disorder and of chaos, and the moral realm is that of perversity, cruelty and inhumanity ; it entirely fails to comprehend the moral Kingdom of Heaven and the brotherhood of the human race.

Very briefly, the scientific way of thought can be summed up in Principles, in Processes, in Purposes, in Ends ; in harmony and in unity ; and, it is assumed that this is the mission of Philosophy to attain to these ends. As explained the Principle of Force is the First and last word in the realm of matter and energy ; the processes have been defined ; the purposes have been outlined, and it is the Power, the Power of God, that is the Fact behind all processes and changes. Force, as a Principle, like all other Principles includes and involves all forms of development within this realm ; it is all inclusive ; it is a realm wherein harmony and unity can be found, and it requires to be studied in the light of this truth to reduce it to intellectual order and Divine law.

The same series of truths hold good in the realm of Life ; this also is a Principle of Being, a realm in which order is found, and it is law that reigns supreme in the world of physical health and well-being. The thought here is that when one realm of truth is analysed and synthesised, then there is recurrence ; the study of the next

realm in the order of development is then followed; and what has been found to take place is that the two Principles have entered into a mystical union, they form one world. The thought here is that as Adam would have had no generations without Eve, the living; so Force would abide alone unproductive apart from Life. They exist, not for themselves, but for their generations that are to follow them; and here the thought arises, that the generations are there already, they have existence before they are borne. This is a thought expressed in the Bible, Adam was in God before his creation; Abraham was in Adam; and the Lord Jesus Christ was in Abraham; in other words, the physical, and forms, are means toward an end, therefore, it is not wise to judge from the limited standpoint of the physical; there must be patient waiting until the seed has not only reproduced its seed in kind but also until the whole creation, revelation, and manifestation of the Will of God is known.

This brings the philosophic student to a standstill; it knocks down to the dust all his deductive palaces of thought so wonderfully evolved and carefully built up; and, it says very plainly "see how foolish it is to build structures not based on true, related, divine knowledge; and, particularly so when they are derived from what is earthly, carnal and full of self-conceit. God creates and uses the physical as a means for introducing the Spirit and the spiritual; the Spirit and the Mind-Life co exist in, and become concurrent with, the physical Life, but they are made manifest at a later stage of development, when they are required, and when they can be used. There are several thoughts that arise here under the terms of Being, co-existence, development, and manifestation; the first that it is the Fact at the root of all things in God; the second that it is the mystery of Christ; the third that is the Work of the Holy Spirit; and the fourth is the manifested creation. The physical is the medium of change and interchange, of environment; the Spirit, and the psychical, is the image and ideal, the form of God as in a microcosm; and, it is through the physical environment that the spiritual is informed and developed. Care has to be taken here not to limit the psychical nature of man; the conception is that between God and man there is the ever-changing firmament, but, Heaven, that is

Christ, is above the firmament, and man is beneath, but every man is as a ray from Heaven with all its powers and forms of life. What is of great importance here is the inestimable value of a man no matter how lowly, humble, or ignorant; he is actually endowed with divine powers and lives that are capable of development; and, the end is not physical beauty but the glory of God, in the image of Christ.

Here arises the question of Intellectual power and the Moral-Life. As the physical life is the means by which there is generation of the Spirit and spiritual Mind-Life, so the Mind-Life is, as the Eve, within which there is conception and development into that higher life that is fully conscious, personal, rational and moral. The thought here is that man is a doubly dependent creature; he depends upon environment for education; and he is dependent upon God for special endowments to attain to conscious personal knowledge and to the life that is in harmony with the will of God. Here the order of thought is by recurrence and concurrence; but, all the Principles of Being co-exist, and they are manifested, as required, by the process of development. Man is not man until by conscious effort he attains to manhood; what this means is that man cannot enter upon and enjoy his inheritance unless he takes the trouble to study and understand nature, man, moral relations, and the dependence of man upon God, the heavenly Father. All this is involved in education; it is semi-conscious infant life, the family, society, the nation, and the Church of Christ. It is not the chaos of social, political and religious life as men experience them, but the divine cosmos as in the Kingdom of Heaven and the City of God. As already suggested this state of chaos is the proof that man has fallen, is a sinner, has wandered away from God and is lost; and all ethical movements to restore man to the image of God and to the Kingdom of Heaven must prove useless; they do not possess the Power or the Life required for that end. What has to be recognised is that this threefold life that constitutes the Adam man, of Body, Mind and Soul, is a perfect moral cosmos in the image of God. Man is a person, free, intelligent, intellectual, moral and responsible; it is his privilege and duty to learn the will of God and to obey His laws; but, at the same time, being free, rational, and subject to law, he



may make the foolish and deadly choice of serving self instead of God ; of following, loving and serving the lusts of the flesh, the eyes and the pride and power of this life, and, the end of this way is death.

As the Principles of Grace and Sacrifice require study under the head of Religion, and the Life in Christ, this question as related to Philosophy can be postponed, keeping the thought in view that it is when Religion, as the realm of Grace and Sacrifice is studied, that reconciliation, harmony and unity are realised.

There is, however, another line of study which may be conceived as philosophical, because it throws light upon each world of truth, and indicates in what way they follow a similar development, and are conceived to be harmonious in their order.

Take the world of physical life, what the scientific thinker, and philosopher sees is not a chaos and chance, but a divine order of development. . It is a world of being as subject to experience ; it is a world in which there are involved ideals that are elementary and organic in their forms ; it is a world that becomes real as rational, as related, as light and rays of truth that are definable by analysis and synthesis ; and it is also a world that rises above forms, ideals, realities that are true and right and the result is cognised as spiritual because it is taken up with correlations that are etherial and with an ultimate conservation of all related and correlated facts that end in the supreme Fact of Power, or Force.

Drop the world of physical life and begin with the life psychical, the order of development is similar ; it begins a stage higher ; it is subjective ; it is the world of Spirit and Mind. Here also Experience is the basal fact ; the images of forms, develope into elementary ideas and ideals, into a mental anatomy that is organic ; into light or darkness, a cosmos or a chaos, a possible radiation or an absorbent self, a deflected and demagnetised repellent power or a true magnet that corresponds with the Magnet that is central in the universe. This world is capable of, and is meant to develop responsively into the great ideals of freedom as opposed to bondage ; of law opposed to lawlessness ; to truth as in conflict with error ; and in its highest stage it responds to, and corresponds with, spiritual forms and ideals because the man correlates what is earthly with

what is heavenly ; and the issue is the construction of a divine ideal temple in the soul that is like unto, and in harmony with, Heaven.

Omitting the physical and psychical worlds and beginning with the Intellectual and Moral world, not forgetting the law of phylogeny, that all the past is involved in every new development, the important fact to notice is that in this world, said to be practical, the important matter is to gain true related knowledge ; to find out what is involved in all ideas ; to analyse all words and sentences ; to seek after, and if possible to discover, all that is involved in the Name, God. To study nature, to analyse man, to think upon, relate and condition social life, to try to grasp all that is involved in a nation, a kingdom and a King ; and to make the great discovery that all this knowledge is to be found in the Man, the Christ, the Saviour.

If the fourth world is studied it will be seen that the Man is the perfect Fulfiller of the former three ; they are all consummated in Him ; He has brought Heaven down into the Earth, and the Earth is brought into Spiritual correspondence with Heaven. In the physical world this is the message of the science of physics spiritually discerned ; in the psychical world it is Heaven in a man, rather the Man, the true Temple of God ; in the Moral world it is the Man, the Light, the Truth, the Life, the Good, as seen in His Incarnate Life on earth ; and, it is the world in its debased, demoralised condition so prejudiced, conceited, unkind, cruel, insane, that men are found so wicked that they actually cannot understand Divine Truth ; cannot see and value the true and holy life ; and, in their hatred they go so far as to judge, condemn, crucify, put to shame and death the Image and Son of God. This is the climax of immorality and of ethical self-assertion ; it is the glory of God in Sacrifice and it is the shame of mankind. This is the environment of the truth involved in the fourth world as germinal ; the order of development is in the Seed sown in the earth, in the Resurrection, the Ascension to Glory of the Lord Jesus Christ in His Power and Authority as King, in His Gift of the Holy Spirit, and in the messengers carrying the tidings of Salvation to all nations. It is this fourth world of development that has been specially operative in the earth during the Christian age, as the spiritual Kingdom of God ; and as men know,

the story is not one that is creditable to persons, families, societies, nations or Churches; they have repeated all the past as related to God, Christ and the Holy Spirit of Christ; and, the judgment can be seen to be true "all have sinned and come short of the Glory of God." But, the Hope of the followers of Christ is that the night is nearly past, that the dawn of a new day is at hand, and that men will be awakened to the greatest of all truths that God is Love in His essential Being; that the Lord Jesus Christ is Love as Grace and Sacrifice, God's Gift of Love to a lost world; and, that the Holy Spirit in patient Love has gained the victory of Love over hatred and evil. What men require to consummate this age is to recognise all these forms of love, and in the spirit of divine love to prove by their thoughts, words and deeds, that they are becoming the children of God in Love.

#### LOVE AS THE ROOT OF TRUE RELIGION.

In the practical world of Experience men begin with what is nearest to them, their environment; and, through sensation, special senses, images, ideas, comparison and reason, all that is in the objective world is translated into a subjective and spiritual world. Out of these two worlds, of forms and ideas, the man creates a new world within himself, said to be intellectual and moral, in the image of all the forms and ideas, and then the question arises, Has the man made his world of truth in his own image and likeness; or is it in the image of God? If the former it is doomed, it is built upon the sands of time, and when it is tested by the storms that will surely come, it will fall and all the labour spent on the beautiful palace will be lost; at the daybreak the ruins will be seen upon the shore, and the moaning sullen tide, as it falls back into the great ocean, will be heard saying, "Vanity of vanities, all is vanity." This is something like the history of mankind, of sages and philosophers; they deserve honour and praise for their labours, their great searchings of spirit; their monuments of learning and wisdom, but, in a spiritual universe it is in vain to expect that what is earthly will be in perfect correspondence with what is heavenly. Is Science, as the servant of God, the means used to bring about this downfall of the wisdom of the



wise ; and, is Science going to become a more perfect teacher by shewing men that the way to build for eternity is by building upon the Rock that is Eternal, that lives through all the ages and that cannot be undermined or destroyed. The physical sciences do not claim that they are part of the Rock ; but by Faith they have tried to build thereon by order and law. The psychical sciences are beginning to hope that what they are building will have a chance of standing when the storm comes, because, honestly, they are anxious not to build after human designs but after heavenly plans and specifications. As for the moral world it is being tested after a terrible fashion ; the storms are everywhere ; and the wild beasts of ambition, pride, power, cruelty, hatred and murder, are revealing to men, who have the fear of God in their hearts, what an awful mistake men have made in trying to build palaces within which men, in the image of ravenous beasts, degrade themselves, destroy their treasures of men and means, and do their utmost to bring in hell where heaven ought to reign supreme.

Hatred, war and murder is as hell ; love, kindness and obedience to law in the fear of God is as heaven ; it is heaven that men desire, and require, not hell ; therefore, it is the Religion of Grace and Sacrifice, in Divine Love that is the remedy for all the ills that men are enduring. In trying very briefly to indicate in what way Science is studying this subject, it is enough to say that Science has nothing to say against philosophic theology and the conceptions of good, true, wise men in the past. They have done their best under the circumstances ; but, it is felt that they have not followed the way of true science, and the result is, what men know to be true, where wisdom, peace and love should have spoken with one voice in harmony and unity, the theologians are still in schools, and at school, they are more like boys than men, and thus confidence and reverence for religious teachers, as they themselves confess, is not remarkable in this age. What is suggested about theologians is that they are still living in the dark deductive age of thought ; they have not inspired the scientific spirit ; they do not deal with religion in a scientific way ; they do not analyse and synthesise the Word of God as if it were a realm of Truth and the world of Grace and Sacrifice. They do not study

the order of development in its different stages ; they do not formulate the laws that are discoverable ; they do not work back from man and mankind to God, and from God to man, and thus take a grip of, and teach, the spiritual truths in, their true relations. This is the method of Science in all other realms of truth ; as Grace and Sacrifice are realms of truth, like unto other realms, it must follow that this is the true way, not to gain experience, which is a different matter, but to get a scientific vision of the Word of God.

As all other realms of truth, as suggested, follow the order of forms found in the physical world so it can be conceived that the same order, as in a spiritual world can be followed in the study of the Bible. It is a Revealer of God as Creator, to begin with ; it is a world of experiences and of environment ; it is a world of ideas and ideals ; it is an intellectual and moral world ; and it becomes a spiritual world as the work of the Holy Spirit. This thought has to be remembered that from beginning to end this is the fourth world of truth, as spiritual, therefore, judgment as to forms, ideals, realities and spiritual results have all to be tested as spiritual in their development ; the spiritual is not to be judged by literal words, by incidents, by experiences ; but studied, as caused, as processes, as purposes being revealed ; and as working toward an end that shall glorify God and prove the means of blessing for mankind. To begin with the student must try to conceive what is involved in the Beatitudes, because here the key is to be found that opens the doors into the Palace of Grace and Truth ; and, he must not try to enter these doorways unless there is light thrown upon them from all the experiences of the past ages. In the first Blessing, on the "poor in spirit," there is involved the thought of Regeneration ; the man has discovered that the moral world is bankrupt ; Adam is dead toward God ; and, that life is found in Christ. The second Blessing on the mournful soul speaks not only of sin and sorrow ; the true blessing is Incarnation, it is Christ in man, and with Christ there is comfort. The third Blessing upon the meek and the teachable is Salvation ; it is the indwelling Holy Spirit bestowing upon the meek and lowly one his spiritual inheritance, not earth only, but all that is involved as germinal in the earth. The fourth Blessing to the hungry is the gift

of Righteousness, an inheritance incorruptible and a possession that is heavenly. The fifth Blessing of Mercy to the merciful involves in it this thought that the man has his face set heavenward, that there is light upon the pathway, and the aspiration is for spiritual Redemption and Illumination. The sixth Blessing upon the pure of heart, with the vision of the face of God, may be expressed in the thought Dedication and separation from this world. The seventh Blessing on the peacemakers as the children of God, carries with it this thought, they are the true saints, and Sanctification to them is Grace, Truth and Love. The eighth Blessing on the persecuted, who have resigned this world and all its ways, is the vision of Consecration ; it is the altar of Sacrifice and the consecrated offering is upon the altar ; but, beyond the persecution, physical death and the grave there is Resurrection, Ascension and Glorification in Heaven.

If all this is known, and understood to be the consummation of all the past, the phylogenic summation of the development of the Kingdom of Heaven in Grace, then the student should not find much difficulty in tracing the highways in the Bible that lead up to, and converge in, this spiritual end as applied to a man and to mankind. Take the generations in the Book of Genesis and study them in the light of the Beatitudes and the results take this form. 1. The generations of the Heavens and Earth reveal to men in what way sin entered this world by disobedience ; that sin means spiritual death ; that Heaven in Grace descends into the Earth ; that these are in spiritual conflict throughout the ages ; that the Cain spirit tries to destroy the Abel spirit ; but the consecrated life is eternal, and it lives on in the children of Enos, the race of the regenerated, of the poor in spirit, who serve and worship God. 2. The generations of Adam are those of mankind as a race ; there are two names that radiate forth spiritual light, Enoch and Noah ; and, what they represent spiritually is Incarnation in Enoch who was translated and did not taste death ; and in Noah, as representing the Holy Spirit of the living Christ, who survived the day of judgment upon the world under the curse of sin, and brought into the world another form of Incarnation spiritually involved in mankind, and, in this way brought to men comfort and consolation. 3. The generations of



Noah carry in them the thought of Salvation ; he is the type of all meek, lowly and obedient children, who, in spirit and truth humbly obey, serve and love God. 4. The generations of the sons of Noah, are the generations of those saved from judgment ; they ought to have loved and sought after Righteousness as their spiritual inheritance ; the earth became their possession germinally, not by Adamic descent, but, by the gracious Gift of Heaven. 5. The generations of Shem speak of inspiration, aspiration after truth as Illumination ; and, with this race there is involved the mystery of the Name as revealed in the words " Merciful and gracious." 6. The generations of Terah are peculiar, they speak of Separation and Purification ; they sum up the past as intellectual, moral and spiritual ; they leave Haran dead in Chaldea ; they carry Terah and Nahor onward into Haran in Syria, and there they settle down and die, thus teaching the great truth that intellectualism and moralism cannot inherit the Promises of God. 7. It is Abraham that follows the highway of Dedication that leads to Sanctification ; it is Abraham that hears the Voice and sees the Face of God as reflected from the face of the Angel of the Covenant. 8. Abraham and Isaac together travel the way of consecration ; and, from the mountain top they look down through the ages and see the Lamb of God, the true Sacrifice for sin, the Reconciler, and the Reconciliation, by Whom the Kingdom of Heaven in Love is reconciled to sinful men. These are the living spiritual germs, as germinal, of the Kingdom of Heaven ; they may be called Spiritual Principles and named Regeneration, Incarnation, Salvation, Possession, Illumination, Dedication, Sanctification, Consecration and Reconciliation. All these are conserved in Abraham, his promised inheritance, as derived from the past ; and, a most wonderful truth that requires careful study is, that in his own life of Faith, he becomes the father of all faithful men, and of the spiritual seed of the Kingdom of Heaven for all future ages. This conception of Abraham as the connecting link between the world of forms as objective, and ideals as subjective, is very wonderful, he is the unique spiritual man of that age ; the parallel revelation takes place later in history, in the Lord Jesus Christ, Who is the Fulfiller of all the past, and the Spiritual Power and Seed, in Grace and Love, for future ages for mankind.

1. Following the scientific pathway of development and analogy it can be seen that there is a new departure in the generations of Ishmael; the lines of thought are psychical, the great world is left behind; it is the family of Abraham into which the river of grace is turned, and the development is limited to this family, tribe and nation. It is a new beginning by recurrence; it is like the Spirit of God in Ishmael, by his father as Abraham and Faith; and of his mother, as Egypt and Hagar, so studied, it can be seen that there is analogy with the generations of Heaven and Earth, there is spiritual conflict, and what Heaven tries to accomplish is the change of the earthly child of Egypt into a son of Heaven and of Faith. This firstborn son of Egypt, and Hagar in Arabia, is one of the great parables of history; it is the story of a mother and her child; of a nation and the Desert; and of mankind intellectually. The remedy is that of Regeneration; this is the Ideal; it is summed up in the thought that God hears and sees His afflicted ones; and in this other conception that the seer sees God and that God is like unto a well of living water, He ever lives and sees this child endowed with His Own Spirit of Faith.

2. As Ishmael and his generations speak of Regeneration so it can easily be seen that Isaac typifies Incarnation, as the Beloved Son, the Heir of all the Promises to Faith, and the Hope of men in all ages.

3. The generations of Esau, Edom, Adam, are the objects of Divine Grace and Love, and the Purpose of God for Esau as representing mankind is Salvation not death and destruction.

4. The generations of Jacob, as ideal, are complex and manifold; in them there is the nation and the promised Possession; they ought to be righteous and good, but in the order of development this is how they stand. Reuben, the firstborn, is rejected.

5. Simeon ought to be teachable, illuminated and obedient, but he is only a hearer, not a doer.

6. Levi ought to be truly Dedicated to God's service, but, although joined to God in the Desert, and in history, the union was in forms not in spiritual Truth and Love. These brethren have neither spiritual Illumination, nor spiritual Dedication and Sanctification; they are unstable, cruel and crafty, and thus their doom is rejection, division and scattering.

7. Judah is the one that ought to praise God; ideally he is sanctified, because in his generations in history there is

found the Davidic Kingdom, and, in later days the King and the Kingdom of Grace. 8. Joseph is the Son of Love, in whom there is Consecration and Reconciliation. He is the one persecuted and hated by his brethren; but, the mystery that is in Joseph is conceived in the word "adding," because, if men try to take away his life, he continues to add greater gifts, even His own Spirit of Grace, Truth and Divine Love.

These are conceived to be the psychical generations contained in Genesis; they are full of interest because they are in spirit prophetic; and, because men can now discern the order of development as found in history. There is, however, a wider, and, in a sense, a greater psychical revelation; it is what the Mind of a man, a nation and a kingdom may become. This can be explained very briefly after this manner. 1. Abraham represents Regeneration. 2. Isaac is the type of Incarnation. 3. Jacob is the figure of Salvation. 4. Joseph, as the Son of Love, is the Divine Possession. 5. Moses is the very spirit of Illumination and Law. 6. Joshua speaks of Dedication and obedience. 7. Samuel is the embodiment of Sanctification. 8. David, the beloved, is the consecrated king, the persecuted and the victorious; and, it is in him and in his kingdom in Israel that there is Reconciliation, unity and peace.

This is psychic Idealism; it is what takes place in the education of a man; it is the psychical history of Israel and the Jewish nation; but the Ideal is not sufficient, it is only processes; it is prophetic of purposes, and the end of this world of thought is not permanence, but perversion, idolatry, rejection and the return to Chaldea from whence Abraham came. The value of the story is not so much the history of Israel; it is the Revelation of the Processes and Purposes of God, and what patience, wisdom, goodness, grace and love, God has been revealing to men during past ages. The thought is that the carnal Mind of man is enmity against God, that this is intensified in nations, and that men at this stage of development are unable to enter the Spiritual Kingdom of Heaven. This dispensation of Grace is not without most valuable fruit, because it is out of this Mind of God in Israel, Babylon, and Persia, that there arises the far greater development in mankind that is equivalent to the Intellectual and Moral



world. The generations of Ishmael are fulfilled in the Desert under Moses. The generations of Isaac have their fulfilment in the nation and its possession of the promised land. The generations of Esau follow in their order, and the thought has been conceived that they are ideally to be found in the Books, Chronicles to the Song of Solomon ; they express the consummation of the Mind of man and of mankind, and they suggest in what way the blessing of Isaac on Esau was realised in history. The order of development in these books takes this form : 1. In Chronicles, the Regeneration in mankind. 2. The Incarnation of Grace in the Restoration under Ezra. 3. The Salvation of Israel, as Judaism, in Jerusalem under Nehemiah. 4. The Book of Esther carries in its heart this great truth that in this world, under the Providence of God, Righteousness is the true Possession and heritage of the people of God in all lands, and, that wicked evil-doers will be punished. 5. The Book of Job states plainly that Redemption from the powers of evil is a definite truth ; and the way of deliverance is by divine Illumination and not by logic, or theological theories. 6. The Book of Psalms is that of the way of Dedication and Purification, and as such it has been the treasure store of religious thought for the people of God during the past ages. 7. The Book of Proverbs teaches the sons of God what is involved in the way of Sanctification ; it is found in the Fear of God ; in pursuit of Wisdom ; in love, and obedience of parents, and in mercy, goodness and justice. 8. The Preacher in Ecclesiastes sums up the way of Consecration in this thought, that to fear and obey God in the spirit of love is the highest ideal in life. There is a song of love added to this series, and this may be interpreted as the song of reconciliation, peace and love, as the ideal aspiration of the day when Heaven, as the Kingdom of Grace and Love, will be regnant.

This series of Books is a unique collection ; it is the developed Mind of mankind at the end of an age, and in this Mind there will be found, as related to mankind : 1. The Principles of Regeneration. 2. Of Incarnation. 3. The Prophetic books Isaiah to Daniel speak of Salvation and in what way the Kingdom of Heaven will come. 4. The Books Hosea to Obadiah reveal the spiritual Possession of those who are saved. 5. The Books from Jonah to

Habakkuk make known another form of spiritual bondage, a Redemption from evil, and the way of Illumination. 6. The Books from Zephaniah to Malachi may be conceived as teaching the way of Dedication and of Purification, and it is in the light of the breaking-day, and the rising Sun of Righteousness, that the saints of God wait for the coming of Messiah and His Kingdom. 7. The Gospels are the record of the coming of the Sanctifier who sanctifies all who walk in the way of Sanctification. 8. As related in all the Gospels, the Lord Jesus Christ Consecrated Himself, as the true Sacrifice for sin; and, by this way of Consecration there is to be found Reconciliation, Peace, and the Kingdom of Heaven in Love for all men and nations.

What has to be realised here is that the Kingdom of Heaven has been revealed in germs and forms; in psychical ideas and ideals; in a world-wide development in which Israel, Babylon, Persia, Greece, Rome, and Judea are all interested and involved. In mankind the greatest event in history was consummated by Regeneration through Christ; by His Incarnation as Man; by His Work of Salvation; by all that was involved in Himself as a Spiritual Possession; as the Light of the World He is the Source of Truth, Mercy and Illumination; as Man Dedicated to the Divine service of healing and Purification, it is by, and in, Him, that men can see the Face of God; He Sanctified Himself by the Way of Grace; and He followed the way of Consecration to the end; and it is because He did all these things He is recognised by sinful men who followed Him as their Prophet, their High Priest, their King and Lord; their Saviour and their God. This brings the student to the fourth series, and what is involved in the Gift and the Coming of the Holy Spirit at Pentecost, after the Ascension of the Lord Jesus Christ into Heaven. 1. This coming into individual men, and into the Church is equivalent to Regeneration, it is being born again by the Power of the Holy Spirit. 2. It is a new form of Incarnation that extends to Jews, Romans, Greeks and to all nations. 3. It is a Salvation from Heaven that condemns the world, and saves all who believe in Christ as Lord over Heaven and Earth. 4. It is a Spiritual Possession of Truth, Righteousness, Grace and Love, that cannot be valued or expressed. 5. It is a manifestation of Redemption and of Illumination. 6. It is a revelation to the saints

of God in all Churches, and all nations, of the way of Dedication in service and of Purification in the spiritual life. 7. The way of Sanctification by Faith, Hope, Patience and Love is fully revealed through saints of God who represent all the ages of development. 8. The Book of God sums up the long travail of the ages by revealing the Lord Jesus Christ in Glory in His Church ; in Heaven as the Revealer of all Truth ; on Earth as the Conqueror of all powers that are evil ; and, as the Reconciler, the Peacemaker, the King Eternal and Immortal.

This line of thought can be carried forward into the Christian age of history thus : 1. The Coming of the Holy Spirit in Divine spiritual power means Regeneration. 2. The Life revealed in Christians is that of Incarnation, Christ in them as the Hope of Grace and Glory. 3. It is Salvation from sin that is the glad message of the Evangel. 4. All who receive the Lord Jesus Christ as Saviour and Lord enter into the spiritual Possession of Righteousness in Him. This development extends from Pentecost to the downfall of Rome and the recognition of the Church as the Kingdom of God on earth. 5. There was a period during which the chief thought in the Church was that of Redemption from the powers of evil, and special efforts after intellectual and spiritual Illumination, but these were not successful, because the thoughts of men were turned to deliverance from earthly powers and the subtle wisdom of the schools. 6. The saints took to the way of Dedication and Purification by entering monasteries and nunneries and by separating themselves from the world and its influences. 7. Sanctification became a disease of moralism in place of a life of Grace ; and the Church, through the Papacy, put the Roman stamp upon what was conceived to be the sanctified life. 8. The way of consecration through self-sacrifice became perverted to such an extent that the Visible Church became the persecutor, and the meek followers of Christ were the persecuted.

The result was not Reconciliation and Peace in the Christian Church, but schism, strife, hatred and degradation, into the love of this world, its power and honours, and thus there was apparently the failure of the Gospel of Grace and Sacrifice and the success of the Adamic and earthly spirit. 1. From about the year 1000 A.D. there came a change ; another spirit came into men, and this is the



period of Regeneration. 2. This spirit became the spirit of Science as an Incarnation in God-fearing wise men. 3. The movement became the means of Salvation for all those who were teachable and loved true knowledge. 4. The development became a spiritual Possession for those who loved Righteousness. 5. The Renaissance and the Reformation brought Redemption and Illumination. 6. Scientific seekers after Purification and Dedication found that these were to be found by following Science. 7. The result is the prospect of true Sanctification by the way of Divine Grace in the Spirit of Love. 8. What wise men have now to realise is that the way of Consecration is that of following the Lord Jesus Christ, because in, by, and through, Him alone, can Reconciliation and Peace be realised.

These are the threads of pure gold of truth that are inwoven into the very complex web of human life, of Society, the State and the Church. They are found in germs that have lived upon the earth ; in all ideal psychical processes of thought ; they are the distinctive defined purposes of God that are discerned in history ; and, they are the familiar pathways of thought upon which men travel on their way heavenward. It will not be out of place in closing to point out in what way this line of thought can be applied to the individual man as Adamic by generation ; and, as one with Christ by Regeneration. 1. In the Adamic order of development Generation is from God, as Source of Being, through Adam. 2. Adam is an incarnation of God, by the Eternal Christ, and in His image. 3. Salvation in this form is not from evil, but as safety in the Spirit, as the ideal operations of the Holy Spirit in Divine Order. 4. The Mind of man is a spiritual Possession, the work of the Divine Spirit in righteousness. This is an Inheritance which men do not understand ; and, they have not prized this Treasure entrusted to them as they ought to have done. 5. What the Adam man required was Illumination, in other words the patient study of all the works of God in a teachable lowly spirit so that he might learn the truth and avoid the snare of the devil and error. 6. The way to perfect spiritual Purification was to be attained through the knowledge of all that is good, and the rejection of all that would tend to evil. The way to Perfection, as a moral creature, was by Dedication to the service of God. 7. This means the way

of Sanctification, and of likeness to the unfallen angels of God. 8. Here Consecration means the divine life in Love ; and all these great blessings the Adam man failed to possess because, being tempted, he did not prize his inheritance, like unto a Garden of Eden, and in his folly and waywardness, he disobeyed God, and sought to know not only what is good, but also what is involved in wrongdoing and the realm of sin, evil and death.

The man, as sinful, could not save himself from his unhappy lost condition as moral man ; thus Grace is the Principle that is revealed as the Power of God to save and restore man to the favour and the conscious knowledge of the Love of God. 1. Regeneration means that Divine Love is Grace ; it is God, as Father, intervening to save the lost man. 2. Incarnation means this Divine Life, as Christ, the Son of God, becoming the Life, and the Life Eternal, for every man that receives this Life. 3. Salvation is this Life of Christ, entering in and abiding in every man that is born again by the Holy Spirit. 4. The Possession of the Holy Spirit, and becoming the Inheritance of the Spirit, is the mystery of the life spiritual. Here spiritual thinkers will be careful in their thoughts, their comparisons, and their reasonings. In the past men have rushed in where angels would veil their faces ; they have tried to define these great mysteries, forgetting the warning that God cannot be compared ; that Christ, as the Son of God, is not definable ; that the Holy Spirit is not to be thought upon, or spoken of, in a vain, profane spirit by any man ; and that the Creation, the Mind of Man, and the Sabbath, are to be revered as holy, righteous and good. 5. What every man requires is to be redeemed from evil, to receive Divine Illumination, and to discover Truth. 6. The Truth is the Lord Jesus Christ ; the Truth in Him is the way to freedom in the Spirit ; He is Light and Life, and all who live in Him are undergoing spiritual Purification and are following in a humble spirit the pathway of Dedication in the service of God. 7. Sanctification is living in the Spirit of Grace ; it is Grace regnant ; it is Love responding to Love ; it is Heaven in a human soul responsive to the Heaven in Christ. 8. With self-sacrifice for Christ's sake there is the spirit of Consecration into the Image of Christ. This is more than Heaven in the soul ; it is Heaven active and victorious on the earth among men ;

it is the Water of Life poured out ; it is as the blood of the martyrs, the living seed that reproduces spiritual Life ; it is Grace, Love, and the Life Eternal ; it may be Gethsemane, Golgotha, physical death and the grave, in forms that are as shadows : but, in reality, it is the dawn of the Sabbath, peace and the Life Eternal, in love in the Kingdom of Heaven.

What the student of this subject, in its fourfold aspect, as Experience, Science, Philosophy and Religion requires, is a very brief summation of the line of thought followed to indicate the harmony and the unity that exists as related to the past, and as a link of importance as related to the future.

The suggestion to be thrown out here, for men of understanding and wisdom, is that in the Providence of God, the end of another age of 2,000 years has come ; there was a special summation of history, by the way of Faith, given to Abraham, who summed up all the past, and became the Prophet of the future ; and, as the Lord Jesus Christ fulfilled the Faith in Abraham and the Hope in Isaac in Israel, as the Son of God and Man ; so, the Age of the Patience of the Holy Spirit is drawing near its end, there is another great consummation and fulfilment ; and Experience, Science, Philosophy and Religion, are being led to testify that this is true and men are called to give this matter their serious consideration.

The Gifts of the Holy Spirit to this age may be conceived as the opening of four great volumes of one Book ; and they can be studied and named in four different ways. From the highest standpoint they are Being, Becoming, Revealing and Manifesting ; and, it is in this form they appear in the four days, or series, of Creation. Change the aspect of thought from God and Heaven to man, and the names are Experience, Science, Philosophy and Religion. That is to say, man exists in the image of God ; man can, through the methods of Science, attain to the knowledge of the processes of becoming ; man can by Divine Wisdom know and understand the purposes of God in Nature and in Grace ; and, man is enabled by the teaching of the Holy Spirit to believe in and realise the ends, or the End, toward which the purposes of God are all moving in history. The method of Philosophy during past ages has been summed up in such terms as Cause, Source and Particulars ; as Individuals,



that are microcosms of Creation ; as Generals, or the highest conceptions of the wisest of men ; and, as Universals, in which harmony and unity will be found. The method of Religion, of all men who have faith in God, may be summed up in the terms Regeneration, Salvation, Redemption and Restoration ; these are the spiritual ideals that are universally required by men, and without them Experience fails ; Science brings no light of salvation from heaven ; Philosophy can find no harmony or unity of thought, because earthly wisdom, even that of the Greek schools, is as folly in the sight of God. It is in this line of thought that the Patience and the Consummation of the Wisdom of the Holy Spirit is to be traced ; there is a marvellous fulfilment of all the past ; the book of the Holy Spirit, in a sense, is to be studied, in these four volumes, and they are worthy of study because they are the Bread and Water of Life for mankind.

It is not to be expected that these spiritual germs, as related to the future, are to be like unto the prophetic germs that arise out of Abraham, as fulfilled in Ishmael, Isaac, Esau and Jacob. What may be suggested here is that the physical realm of Force and Matter, as a form, may be studied with advantage, only the process of thought must be reversed, and the vision of the future must be spiritual. To Religion, and to theologians, the Holy Spirit gives freely the universal realm of Grace and the world of Sacrifice, the Kingdom of Heaven, and, with it, all other blessings for time and eternity. To Philosophers and Rulers the ideal of Plato is raised to the Divine conception of Truth, Righteousness, Goodness and Justice, in all nations of mankind. To every man scientific knowledge and understanding as involved in order and law. To mankind, the Gospel of Divine Grace, forgiveness, reconciliation, peace and the realised Love of God in Christ, by the Manifested Work of the Holy Spirit. Will this vision of the future require 2,000 years of Grace and Sacrifice for its fulfilment ?

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